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THE PAPIST Misrepresented AND REPRESENTED:

Stet. [John Gother)

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WITH

A Preface,

CONTAINING

Reflections upon two Treatises, the one the *State*, the other the *View* of the Controversie between the *Representer* and the *Answerer*.

THIRD PART.

Vide an Answer to this p[illegible] in a half sheet at ye end of ye 2d Defence agt ye Bp of Condom. p[illegible]

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UMI

THE PREFACE,

CONTAINING

Reflections upon Two Treatiſes,

The one the State, *the other the* View *of the Controverſie between the* Repreſenter *and the* Anſwerer.

THIS my Fate always to have to do with *Miſrepreſenters*: Hitherto I have been concern'd with ſuch, who have moſt unjuſtly traduc'd and expos'd the *Doctrin* and *Faith* of our Church; and now of late an Upſtart ſort of *Miſrepreſenter* has call'd upon me, who pretends to give an Account of the *Preſent State* of the *Controverſie*, as it ſtands between the Two Churches, of *England* and of *Rome*. An excellent Undertaking, had the *Inſide* of the Book been as Honeſt as the *Title*. But upon peruſal, this proves as Frothy as the Title is fair; and is much like a *Bartholomew-Fair Narrative* at the outſide of a *Booth*, which gives a promiſing and inviting Account of what's to be ſeen within: when alaſs, there's nothing to be found by thoſe that make the trial, beſides *Falſe Cards*, *Cogging Dice*, and pretty Slights of *Legerdemain*. This is the Caſe of our

Controverſial Narative-maker, who undertaking to repreſent the *State* of the Controverſie, do's not take care to ſhew it as *it is*, but as he wou'd have it *thought* to be. And this, as far as concerns the *Repreſenter*, I intend to make appear.

And Firſt, he makes his Introduction by telling his Reader, of the ſeveral Tracts put forth in the late King's time, to convince the *Diſſenters* of the little Reaſon they had to *Separate* from the Church of *England*: and the *manner* this was done in, he ſays, was in the *Plaineſt and moſt Inoffenſive manner they could*, p. 4. This, I ſuppoſe, he means of the *Method* and *Stile* in which thoſe Tracts were Penn'd, and ſo, for all as I know, there was *Plain* and *Inoffenſive* Writing; but I would not have the Reader miſtake this his *Plain* and *Inoffenſive* manner, for *Plain dealing* with the *Diſſenters* at that time, and inoffenſively treating them in order to their Converſion. For I remember, One *Diſcourſe* was then Publiſh'd, about a *Scrupulous Conſcience*, to reduce *Diſſenters* to the Obedience of the Church of *England*, in which a fair Propoſal being made of many Doubts, the Author ſeem'd ready and willing to anſwer all farther Scruples that might ariſe, and give full Satisfaction. What more *Plain* and *Inoffenſive* than this? But mark the end on't. Within ſome time, an *Anſwer* was ſet forth by *De Laune* a *Nonconformiſt* Teacher; and after ſo many Profeſſions of *Moderation* and *Tenderneſs* for Scrupulous Conſciences, what could he expect but a *Moderate* and *Inoffenſive* Return? But the next News was, that *De Laune* was in the *Compter*, and ſoon after Priſoner in *Newgate*. This was the manner of ſatisfying ſuch as would be troubleſom with their Scrupulous Conſcience, and moleſt the *Church-Guides* with *Enquiries*, and putting *Objections*. And yet our *Controverſie-Stater* ſets all this off with doing things in the *Plaineſt and moſt Inoffenſive manner they could*. However, this was a *Sure* way; for the Firſt Anſwerer being thus oblig'd to look for his Satisfaction in *Newgate*,

Newgate, all the other *Diſcourſes* came out after this very currantly, and ſcarce found any Bold enough to oppoſe them.

After this he talks big of the *Succeſs* the Church of *England* had by theſe *Diſcourſes* upon the *Diſſenters*; and *that their Churches were ſoon charg'd with Converts.* Thus he tells his Story; as if all thoſe of *Diſſenting Congregations*, that came to Church at that time, had been brought thither by the Perſuaſion of thoſe *Diſcourſes.* Don't every body know, there were many other ſorts of *Perſuaſives* at that time us'd, beſides thoſe *Diſcourſes*; and ſuch as were ſomething more Quick and Preſſing? There were *Perſuaſives* by *Writ*, by *Summons*, by *Seiſing of Goods*, by *Impriſoning*, by *Starving*, by *ruining Families*, by *making Orphans and Widows*; and 'tis very probable, that theſe ſort of *Perſuaſives* ſent more to Church than the Diſcourſes: So that, by what I remember of thoſe Times, had not the Church of *England* taken the *Laſh* in hand, as well as the *Pen*, the Churches had continu'd as empty as they are at this day.

The *Stater* therefore of the Controverſie, to have gain'd himſelf the Reputation of a Fair-dealing and Honeſt Man, and to have made his Story, that follows, of the *Papiſts* more credible and free from all Suſpicion, ought to have begun more *Modeſtly*, and made his *Narrative*, as far as concern'd *Diſſenters* at leaſt, more exact; and not impos'd upon his Readers with ſuch poor Shifts, in a Matter ſo well known, ſo freſh in the memory of ſo many thouſands, whoſe Sufferings, yet viſible in their Families and Fortunes, wil not let the Truth be ſo eaſily forgot, nor let him paſs for a *True Stater* of Controverſie, who thus tells the Story by halves. If he would have been thought Fair and Honeſt, he ought to have related the whole Truth, without Palliating or Comment, ſomething after this manner, viz. *That the Church of* England *ſome Years ſince publiſh'd ſeveral* Diſcourſes, *in the* Plaineſt and moſt Inoffenſive manner they could, *to ſhew Diſſenters, how*

how little cauſe they had to Separate *from her Communion: and at the ſame time (not to be wanting in any Means, that might be likely to work upon them) put the* Penal Laws *with great* Severity *in Execution againſt them; Diſturbing their Meetings, Impriſoning their Teachers, ſeiſing on thoſe that went to hear them; ſending many to the* Gaol, *moleſting others with repeated Summons from* Doctors Commons, *with a great deal more of this kind, of which the* Addreſſes, *now made to his Majeſty for his Gracious* Indulgence, *ſpeak pretty freely, and of which Performances I need not long inſiſt here, becauſe ſo many that have either been Eye-witneſſes, or had a feeling ſhare in them, are able to give a larger Account of them from their own knowledge. But as to the* Succeſs *Theſe* Means *had upon the Minds of many, we that live here obſerv'd, that Our* Churches *were much more* charg'd *than before, and many declar'd themſelves* abundantly ſatisfi'd: *but whether this Good Effect proceeded from Our* Diſcourſes, *or the* Severity *we us'd, we will not be poſitive to determine; it being very likely (for ſuch is the Frailty of wicked Man) that more were* frighted *and* whipt *to Church, than came thither by the force of our* Reaſoning *and* Diſcourſes. If he had drawn up his Relation ſomething after this manner, he had certainly won the good Opinion of all his Readers for his *Honeſty* and *Fair-dealing*; but to tell us of drawing *Diſſenters* to Church with *Diſcourſes* without a word of the *Whip*, is not like an *Honeſt Stater*, nor do's it ſavour too much of the *Diſcreet*: For tho' ſuch kind of dealing out of *Relations* by *Tale* and by *Scraps*, might be paſs'd off well enough in a Matter beyond our Memory and of an older date, as of the Council of *Trent*, of *Lateran*, of Pope *Gregory*, &c. yet to come thus with *Half Stories* in a Concern of yeſterday; which tho' juſt out of ſight, is yet very ſenſible in the *Purſes* and *Fortunes* of many, is too confidently to preſume upon Readers, and to take them either for very *Credulous* or very *Stupid*, to think to paſs this on them for the *True State* of the Thing.

Having

Having thus, like a *True Stater*, made his Introduction with the Concern of *Diſſenters*; He now turns dis Diſcourſe to the Buſineſs of the *Papiſts*; and tells how his Church-of-*England men* publiſh'd ſeveral Tracts upon the principal Points of Difference between them and the *Papiſts*. But in this part of the *Narrative*, we hear not one word of the *Plain and Inoffenſive* manner of Performance. He was too conſcious of the *Scurrilous* and *Bitter* Spirit, with which ſome of them were Penn'd: That One againſt *Tranſubſtantiation* is Inſtance enough; which treating of a Subject, in which ſo many *Learned* and *Vertuous* Men of the Chriſtian World are nearly concern'd, comes ſo thick with his Phraſes of *Impudence*, *Nonſenſe*, *Monſtrous Stupidity*, *Legerdemain*, *Jugling Tricks*, *Impoſture*, *Hocus-pocus*, *a Cheat*, *Senſeleſs and Fooliſh Doctrin*; that 'tis neither *Civil*, *Scholar-like*, nor *Chriſtian*; and is much fitter to exaſperate than to reclaim any ſuppoſed to be in Error. Neither have we here News of any *Succeſs* theſe Diſcourſes had upon the Parties deſign'd, or that the *Churches* were now throng'd with *Converts*. For I never heard of any they made. Neither indeed could it be rationally expected, that thoſe, who with a Chriſtian Reſolution had ſtood the Shock but Three Years before of a moſt Cruel Perſecution, of being forc'd out of their Houſes, of being expos'd to the Mercy of a Barbarous Rabble, of Chains, of Baniſhment, and of Mercenary Villains; and choſe rather to forego all the Intereſt and Covenience of Human Life, than joyn with a *Schiſmatic Congregation*, ſhould be afterwards brought to Church by a Few Empty *Diſcourſes*; which, making no more Converts, than they deſerv'd, made, as I can hear of, none at all.

But the Church Divines had not finiſh'd this their Undertaking, when the Unexpected Death of our late Royal Sovereign brake their Meaſures; and therefore for the future reſolving to be only on the *Defenſive* Side, they publiſh'd no more

more *Diſcourſes*, being in expectation what Attacks Thoſe of the Catholic Communion would make upon them. When behold after ſome Months came forth a Book Entitled, *A Papiſt Miſrepreſented and Repreſented*, which has made no little Noiſe, ſays our *Stater*, all over the Kingdom. Thus he relates, as he pretends, the matter of Fact, *p.* 4. *&* 8. And here the Reader may ſee the Confidence of the Man, who by this way of telling his Story, makes me the *Aggreſſor*, pretending that his Divines forſooth deſign'd nothing but Peace, had laid down their Controverſial Arms and in ſilence were waiting to ſee, whether the Gentlemen of the *Roman* Communion would make any Attacks upon them. And that in this Quiet the *Catholics* broke the Peace, and began the Diſpute by publiſhing the *Papiſt Miſrepreſented. &c.* Now how falſe this is, I appeal to all the Honeſt Bookſellers in Town to Declare, who upon Recollection will find, that this Book was not publiſh'd till after the Adjourning of the Firſt Sitting of Parliament 1685. and that at the Opening that Parliament the Aſſault was given by Dr. *Sherlock* in his Sermon before the Two Houſes, in which he made thoſe ſevere and bold Reflections, upon the *Catholics*, fit not only for the exaſperating that great Tribunal againſt them, after the Old *Plotting-way*; but likewiſe being as Provoking and open a Defiance againſt them, as could well be expected at that time from a Modeſt Man. And yet notwithſtanding this ſo public a Provocation given to the *Catholics*, before ever this Book was publiſh'd, yet they are here ſet forth as Aggreſſors, and Diſturbers of that Quiet which was deſign'd by the *Stater*'s Peaceable Divines. But what was moſt ſurpriſing to the Controverſial Divines, it ſeems, was, that in *this Book there was not the leaſt Notice taken of thoſe Diſcourſes now mention'd, and not long before publiſh'd in behalf of the Church of* England *againſt the Church of* Rome. And to ſpeak the Truth, It muſt needs be a matter of Surpriſe to any unprejudic'd Man, to ſee, when *Catholics* had

had now a *Prince* of their own Communion, and might reaſonably expect his Royal Favor and Protection, that after they had for ſome Years moſt wrongfully ſuffer'd under unjuſt *Calumnies* both in their *Lives*, *Faith* and *Reputation*, in promoting and encouraging which, the *Divines* in their *Sermons and Books* had greatly contributed, that notwithſtanding all this, I ſay, and many other *Abuſive Reflections* in the now mention'd Diſcourſes, they ſhould be contented to make no other *Return*, than in a *Short*, *Moderate* and *Peaceable* Tract, to give an Account of their *Faith* and *Doctrin*, without any ſevere Word or Expreſſion in it, or any Upbraiding of the Church of *England Divines* of the Miſchiefs they ſuffer'd from their Hands. This, I don't queſtion, muſt needs have been ſurpriſing, to ſuch eſpecially, who reflected on the *Foul* and *Horrid Idea* had been imprinted in them of the *Papiſts*; to find them, after all that Outcry and Noiſe, of ſo *Moderate* and *Chriſtian* a Temper, as to riſe thus from under *Perſecution*, not in the Spirit of *Bitterneſs* and *Revenge*, but of *Meekneſs* and *Charity*; not inveighing againſt their Neighbor, but contented to let their only Vindication be, *The Shewing themſelves.*

And yet to be plain, I believe the *Stater* is out here, in pretending ſo general a Surpriſe from the finding no mention of thoſe *Diſcourſes* in this Firſt Book publiſh'd in behalf of the *Catholics*, nor any Appearance in it of an *Anſwer* to them. For this Surpriſe could be only to ſome Half-witted Men, who read things without Underſtanding, and to whom Plain Senſe is a *Riddle.* For any others, tho' but of Moderate Parts, might eaſily diſcern, that tho' there was no expreſs mention of thoſe *Diſcourſes* publiſh'd juſt before by the Church of *England Divines*; yet that there was ſcarce any *Controverſial Point* or Matter of *Moment* in them, but what was Spoke to, and Open'd in this *One Little Tract.* And if the *Stater* will but take the Pains to read over the Liſt he has given us of

thoſe *Diſcourſes*, and compare them with the Chapters of that *Treatiſe*, he may find them all there ſpoke to as to the Subſtance, and ſomething to ſpare. And therefore, if we may judge from the Sentiments of Men at that time; the True Reaſon of the Surpriſe, was not, as is pretended, becauſe in the *Papiſt Miſrepreſented and Repreſented*, there was *no Anſwer* to thoſe Diſcourſes; But becauſe in ſo *little Room*, and ſo *Plain a Method*, there was enough to Anſwer not only thoſe *Diſcourſes*, but a great part of the *Books* and *Sermons* that had ever been Writ or Preach'd againſt the *Catholics*. There were laid open all the little Tricks and Artifices, by which the *Papiſts* are moſt injuriouſly made the Object of Popular Contempt and Scorn: There 'twas ſeen, how often *Abuſes in Practice* are ſhewn to the People, and condemn'd as the *Faith* of the *Church*: how often *Calumnies* are urg'd for *Truths*; *Principles* are Miſtaken; *Doctrins* Confounded; and *Imaginary Monſters* rais'd up to knock down at pleaſure, which made up the Bulk of thoſe *Diſcourſes*. And upon this it was, there was no ſmall Noiſe made about it throughout the Nation, not for its Anſwering *too little*, but for Anſwering *too much*; And here the Surpriſe firſt began, that after the *Papiſts* had been made ſo *Foul* and *Monſtrous*, both in *Writing*, in *Preaching*, and *Swearing*: It began now to appear, that the *Papiſts* were not what they had been render'd; and that there was great reaſon to ſuſpect, that all was not Goſpel which ſome had deliver'd with the *Bible* in their *Hands*, no more than what others had atteſted with the ſame at their *Lips*. And many were not aſham'd freely to confeſs, that they had heard ſeveral things from the *Pulpits*, which they found not to ſquare with Truth, ſo exact as became that Station: and that what they had ſeen expos'd from thoſe *High Places*, and by foul Diſguiſes were made to look like *Tigers*, *Wolves* and *Bears*, upon a better and nearer View, was no other than the *Innocent Hind*.

In

In this Surpriſe ſtood many at the coming out of this Book, it being near the time, wherein *Oats* was prov'd *Perjur'd*, and the Credit of ſome began to ſink, who had often *Preach'd* up, what *Oats* had as often *Swore*. What then was to be done? An *Anſwer* muſt be publiſh'd, to check the Current of the Book, which having in a ſhort time run through the greateſt part of this Nation, was likely to do Miſchief, *i. e. Inform People of the Truth, and diſcover to them all the Pulpit Deluſions*, unleſs ſome ſpeedy Courſe was taken. For this end, after the Conſideration of ſome Months, an *Anſwer* is ſet forth, to amuſe the World, as the Faſhion is, with the bandying and toſſing to and fro of many *School Queſtions*; but never coming to the Point, of diſproving the Character of the *Papiſt Repreſented*, or endeavoring to ſhew, that the *Faith*, as there ſtated, was not really the *Faith* of *Catholics*: Nay this was ſcarce ſo much as offer'd at, except in Two or Three Points, which yet ought to have been the main Deſign of the Anſwerer, and the only way of giving it a Juſt Reply. But this was not to be done; and therefore, after all the vain Attempts, the Book remaining in its full force; now at laſt a new one is invented, *viz.* That the *Belief* of *Catholics*, as there decipher'd, is a *New Popery*. That 'tis not there ſhewn in its *proper Colours*, and *own Shape*, but in a *Diſguiſe*. To this Pitch of Confidence, if not more, are ſome Church of *England* Divines arriv'd, as thus to pretend to know, what *Our Religion* is, better than We. *We* own and declare Publicly, that the Doctrin, as it there appears, in thoſe very *Colours*, and in that very *Shape*, is the Doctrin of *Catholics*. *They* on the other ſide cry out, that *it is not*. We offer, and are ready to accept any into our Communion, that will but embrace and receive the *Doctrin*, as it there ſtands, under thoſe very *Colours*, and that *Shape*; owning not only the *Subſtance* of it, but even that *Appearance*, that *Shew*, thoſe *Colours*, that *Shape*, to be *Ours*; and that both in *Subſtance* and *Shew*, We Believe, as

is there *Represented*: They still clamor, This is all but a *Disguise*. What is to be said in this Case? Is it likely the *Jews* can tell better what *Christ* teaches, than *Christ* himself or his *Apostles*? Is the *Faith* of the *Primitive Christians* to be learnt from the *Donatists*, or from those *Christians* themselves? Can *Protestants* better tell what *Catholics* believe, than *Catholics* themselves? If the Character of a thing is best receiv'd from Profess'd, Interested, and Bitter *Enemies*; then indeed *They* may put in for the Best Informers of our *Faith*. But will they like to stand the same Trial? Will they be contented their *Faith* shall be thought really to be, what their Adversaries render it? Certainly if the Church of *England* were really so *Unchristian* and *Deform'd*, as the *Presbyterians* and other her *Deserters* Represent her, none would be Enroll'd a Member of her Communion, but those who take up Religions, as they do Fashions, and have neither God nor Eternity in their Eye. And yet, since *Adversaries* are to be *Representers*, why may not the *Presbyterian* be as good a Representer of the Church of *England*, as *She* pretends to be of the Church of *Rome*? But this is a Singularity full of Presumption in the Church of *England*, to think to be credited by any in this Case, except some such *Resigned ones*, as give themselves up to her, to be led by the Nose. *Adversaries*, every body knows, are not duely qualifi'd to give Characters of their Adversary: and when they do, they are such as scarce make Impression, and prevail little but upon Men of the *Party*, who hear with Prejudice, instead of Indifferency. And the Reason is plain, because *Animosity* commonly sets a *Bias* upon the Heart, upon the Apprehension and Understanding, and inclines Men to take every thing by the wrong Handle, to pick out the *Worst* that can be found of their Adversary: and then to pretend that for his Just *Character*. For this Reason no prudent Man gives credit to a *Jew*, while he's laying open Christ and his Doctrin; nor to a *Manichean*, while he's exposing the Belief

Belief of the *Orthodox Chriſtians*. For this Reaſon the Church of *England* do's not think it Juſt, her *Character ſhould* paſs for *Exact* and *Good* as 'tis drawn by the *Presbyterians*. And why then ſhall ſhe ſtand up, and Impoſe upon her Followers, pretending that She's the only *True Repreſenter* of the Church of *Rome*? Don't every body know, ſhe has Proclaim'd her ſelf an *Open* and *Profeſs'd Enemy* to the Church of *Rome*? Do's not this unqualifie her for a *True Repreſenter*?

The Church of *England* began too early with her Bitter Invectives and Hyperbolical Characters of the Churh of *Rome*, to deſerve now much credit in her *Repreſenting*. Mr. *Montague* confeſſes (*Appeal to Cæſ. c.* 23.) that her *Divines*, in compoſing the Book of *Homilies*, being to fright the People from the good Opinion of *Popery*, do *ſeem to ſpeak too hardly, aud ſtretch ſome Sayings beyond the Uſe of the Church of* England.——*They ſpoke thus vehemently, and indeed Hyperbolically againſt them* (the Papiſts.)——*And ſtretched their Exhortations and Enforcements, as alſo their Dehortations, ſomewhat hard upon the Tenters.*——*The Homilies* (ſays he) *are all Popular Sermons, fitted unto the Capacity and Conditions of the Common People, to edifie them, to work upon them, ever ſtrong in Paſſion, but weak in Underſtanding. The* Will *is more in them to be edifi'd than the Judgment.* Is not this an admirable Character of the Church of *England*'s *True Repreſenting* of the *Papiſts*? She *ſpeaks too hardly* againſt them; ſhe *ſtretches* ſome things, exaggerates others even to an *Hyperbole*; ſhe inveighs *vehemently*, and *ſtretches* again her *Diſſuaſives* upon the *Tenters*; Preaches to move the *Paſſion* of her Hearers inſtead of their *Underſtanding*; and yet amidſt all this her *preſſing too hardly*, her *ſtretching*, her *Hyperbolizing*, her racking upon *Tenters*, her ſpeaking to *Paſſion*, ſhe's an *Exact* and *True Repreſenter*. What a kind of *True Repreſenting* is this! And yet ſuch as it is, the poor *Papiſts*, it ſeems, are to expect no better from the Church of *England*: For this, as Mr. *Mon-*

Mr. *Montague ib.* ſtiles it, is a *Godly Zeal:* and in Juſtifying the *Compoſers* of the ſaid *Homilies* for ſo doing, he plainly foretells our Fate. *For the People*, ſays he, *with whom they then dealt, were by all Means to be preſerv'd from the taint and tincture of their* (the Papiſts) *Superſtitious Practices.* What can be more plain and expreſs than this Acknowledgment? When the Buſineſs is to preſerve People from *Popery*, ALL MEANS are to be us'd. If laying the *Truth* down to the Peoples Judgment and Underſtandings won't do; then the Direction is, *Preach to their Paſſions.* If a *Doctrin* of the *Papiſts* be not *frightful* in it ſelf, and will not look *Odious* to the People; then try what you can do by *ſtretching* it. If ſhewing a thing *Fairly* and *Plainly* won't do the Work; enforce it *Vehemently* and *Hyperbolically*, and make it do. If Their *Tenets*, as in themſelves and their own Meaſures, have no Deformity or Abomination in them, put them upon the *Tenters*, and rack 'em into *Monſters.* For why? ALL MEANS are to be us'd to keep out *Popery*; *Stretching*, *Tentering*, *Hyperbolizing*, all are Good and Lawful Means, to the *Saints*; all is *True Repreſenting*, when *Popery* is to be ſhewn from the *Pulpits.*

In this manner did the Firſt Generation of *Proteſtants* treat the *Papiſts* and their *Religion*; in this manner are they now handled by *Proteſtants*; and yet all muſt paſs for *True Repreſenting*; and becauſe the *Catholics* will not own that to be *their Faith* and *Religion*, as it ſtands thus *Stretch'd* and *Rack'd* upon *Proteſtant Tenters* and *Hyperboles*, the Cry is now forſooth, that they are aſham'd of their *Old* Religion, and have brought in a *New Popery.* A poor Shift, God knows: No, We are not aſham'd of our *Old* Religion: We are only for taking our Religion off thoſe *Tentors* upon which *Proteſtants* had faſtned it; and tho' as thus reduc'd to its *own Meaſures* and *Proportion*, it may appear *New* to thoſe, who never ſaw it but upon the *Stretch*; yet to us, the *Old* and the *New* is all

all the ſame; and all the *Newneſs* it has, is, that 'tis *newly* redeem'd from the *Proteſtant Rack.*

But this *Cant* of *New Popery* muſt be kept up, to ſave the Credit of the *Pulpits.* For now *Popery*, by the Favor of Heaven, has the liberty of ſhewing it ſelf; it appears ſo unlike the Monſter they had made it, that were it not for this little Come-off, this poor Shift of *New Popery*, they would be eternally blemiſh'd with the Fouleſt of Imputations, that of *Miſrepreſenting*, of *Calumniating*, of inventing *Scandals* againſt their *Neighbor.* 'Tis evident now, to thoſe that look upon *Popery*, as it appears here amongſt us at this day, with an unprejudic'd Eye, that it has quite another *Face*, other *Colours*, other *Features*, than thoſe they have ſeen her Painted with, for ſo many Years from the *Pulpits.* All that they have heard of from thoſe High Places, has been full of Dread and Horror; *Cruelty* in her *Looks*; *Malice* and *Wickedneſs* in her *Heart*; *Blood-thirſting* in her *Deſires*; *Tyranny* and *Uſurpation* in her *Government*; *Oppreſſion* and *Slavery* for her *Attendants*; *Danger* in her *Converſation*; *Infection* and *Poyſon* in her *Neighborhood*; *Ignorance* in her *Education*; *Idolatry* and *Sottiſhneſs* in her *Religion*; *Follies* in her *Preaching*, &c. And now ſhe has been in the middle of us for ſome Years, Where are all theſe *Abominations*, theſe *Marks* of the *Beaſt*? Shew us, *Pulpits*, ſhew us; Where is her *Cruelty*, her *Bloodineſs*, her *Tyranny*, her *Arbitrary Power*, you have ſo often frighted us with? Shew us the Slaves ſhe has made all this while; Where are they whom ſhe has *Oppreſs'd*? How many *Throats* has ſhe *cut*? Where has ſhe *wrong'd* her *Neighbors*? Where is the *Ignorance* of her *Profeſſors*, the *Idolatry* of her *Religion*, the *Follies* of her *Preaching*, the *Abſurdities* of her *Doctrins*? Shew us, Where are all theſe things, you have ſo often thrown amongſt us; with which you have ſo often diſquieted us, fill'd us with *Fears* and *Jealouſies*, and made our Lives unhappy. If you deliver'd nothing but *Truth*, and fairly *Repreſented*

preſented the *People* and *Religion* you made us Jealous of, ſhew us now, that the *People* and *Religion* anſwer that *Character* you gave of them. Let us ſee that they fill up thoſe *Meaſures* you ſhew'd us, to our Terror. If you do not, you muſt be contented to paſs for *Falſe Prophets*, for *Miſrepreſenters*, and the Diſturbers of the Nation.

And what Return now do the *Pulpits* make to this Demand? All the World finds, that the *Papiſts* do not own that *Faith* in the manner they had deſcrib'd it to the People; it is ſeen their *Practices* are not according to what they foretold; What *Salvo* then for their Honeſty? Oh! this is a *New* ſort of *Popery*; the *Papiſts* that are here now Diſſemble and are weary of their *Old Religion*, and have taken up a *New one*. What we foretold you, had certainly prov'd True, had not they been *chang'd*. This is the only Sanctuary they have lett to retire into, and the whole Foundation on which their Credit and Reputation ſtands. And what Spreader of *Falſe Reports* has there been in the World, that may not ſave himſelf upon the ſame Ground? If the *Land of Promiſe* do's not anſwer the *Report* that was made of it; if it be not found to *Eat up the Inhabitants*, to be terrible with *Giants* and the *Sons of Anak*, as thoſe that went to view it, reported; what then? Their Reputation is ſafe all the while: Let 'em but ſay that the *Land is chang'd*, and the *People new*, and they are *True Repreſenters* ſtill. If the *Altar* ſaid to be for *Sacrifice*, (*Joſh.* 22.) upon Examination prove but an *Altar* of *Teſtimony*, the pretending a *Change* ſecures the Reporters for Good Men and *True*. If the *Apoſtles* at their ſpeaking the Tongues of all Nations, do not appear upon a ſerious Enquiry *Full of Wine*, as ſome gave it out, but Inſpir'd with the *Holy Ghoſt*; the Reporters have nothing more to ſay, but the *Apoſtles* are *chang'd*, and who then ſhall accuſe 'em of *Miſrepreſenting*?

This is the true State of our Caſe with the Church of *England*

England Divines: Theſe are they, who pretend to the People, that They have taken a View of the *Papiſts*, and ſearch'd their Land: the Report they make is, That the *Papiſts* are a ſort of People, Sons of *Anak*, *A Generation of Vipers, who are continually making their way through the Bowels of their Mother*; *who accompliſh their Ends by Secret Conſpiracies, and Open Violence, by Treachery and Falſhood, by Murders and Aſſaſſinations*: Their Land eats up its Inhabitants, and *She Strangles all thoſe ſhe gets within her Arms.* Thus have they Character'd to their Congregations the *Papiſts* and their *Church*, and rais'd moſt dreadful Idea's of them. But now the People have ſeen with their own Eyes the *Papiſts* living in the midſt of them, and by the Experience of ſome Years have found, that whether in Private Families, or in Public Poſts of Magiſtracy, or Government both Civil and Military, the *Papiſts* are like other Men, no more for Secret Conſpiracies, or Open Violence, Treachery or Falſhood, Murders or Aſſaſſinations, than *Proteſtants* themſelves; but alike Mild and Moderate, and as Peaceable and Juſt as they. How ſhall the *Characters* of the *Pulpits* be reconcil'd with this Experience of the *Contrary*? Oh! The Papiſts *diſſemble their Principles, and are aſham'd of their Old Religion.* And this Pretence forſooth acquits the *Pulpits* of the Imputation of *Miſrepreſenting.* And this ſame poor Shift is to ſerve them upon all occaſions: If inſtead of *Fire* and *Faggots*, as they foretold, the *Papiſts* are found to ſecure to every one their *Property*, and give *Peace* and *Security* to all; This is preſently ſet out for a *New Popery.* The *Papiſts* in their Sermons, Catechiſms and Expoſitions declare, that there's no Remiſſion of Sins for thoſe who Confeſs to a Prieſt, except to their *Confeſſion* they joyn a *ſincere* and *hearty Repentance* with a firm Purpoſe of Amendment; This agenis *New Popery*, becauſe 'tis contrary to what they reported of them. The *Papiſts* teach, that neither the *Pope*, nor any other Power upon Earth, can give leave to ſin for a

Sum of Mony; This is *New Popery.* The Papists say 'tis Absurd and Foolish to *Pray to Images*; This is *New Popery.* They declare, that whosoever places his whole Religion in external Ceremonies, in *Bowing, Creeping to a Cross, Pilgrimages,* &c. cannot possibly be acceptable to God, nor a good Christian; This is *New Popery.* And thus it happens with most Points of our *Faith,* and *Practices* of our Religion: For it evidently appearing to the World, that *Catholics* neither *Believe* nor *Doe,* as was Represented by the *Pulpits,* the only Remedy for the keeping their Credit whole, is to cry out, This is not the *Old Religion,* This is a *New Popery.*

And a *New Popery* indeed it is to the greatest part of this Nation, who have never had the opportunity of knowing more of it, than the *Pulpits* were pleas'd to shew them. They who have never heard more of *Popery,* than its Cruelty, Bloodiness, Plotting, Ignorance, Toys, Fopperies, Follies, Contradictions, Nonsense, and other such *Pulpit Characters,* must needs think it a *New Popery,* which they now see in the middle of them: And a *New sort of Papists* they must take those to be, who now in the sight of all, act with so much *Moderation, Equity* and *Justice*; And indeed, who shall persuade them the contrary? Who shall ever make them believe, that this is that *Old Pulpit-Popery,* those *Old Pulpit-Papists,* which they have so often seen painted out in their *Sunday Lectures?* Those who have Memory enough to compare what they have so often *heard,* with what they now *see,* must needs discover, that the *Old* and the *New* is not all one. And yet every Line of difference there is between the one and the other, flies in the Face of the Church of *England,* and stands as a Demonstration of her Insincerity and Misrepresenting, whilst *Popery* and *Papists* being really what they now appear to be; She in her *Pulpits* made them so unlike what they now appear, that the same thing must be divided from it self, and *Popery* must be cut into an *Old* and a *New,* to preserve

their

their Reputation. And yet how vain this Pretence is, every Conſidering Man may eaſily diſcover: For is it not evident at the firſt thought, that they are the ſame Individual Perſons, who ſome Years ago were reputed as *Dangerous to the Government*, and now at this very Time *preſerve the Government* in its Authority, Power and Prerogatives? Is it not the very ſame *Prince*, who was expell'd into Exile, and now glorioufly ſits upon the Throne? Are not they the very ſame Men, who were lately caſt into Gaols, driven into Baniſhment, laboring under all the Infamy of Treachery and Blood, judg'd neither good Magiſtrates, nor good Subjects, And now at this time hold both the *Sword* and the *Scale*, (ſuch of them at leaſt, whom his Majeſty is pleas'd ſo to Honor) giving to every one their own, and maintaining the Libery of the Subject? And as theſe Men are the very ſame, that were *then* in *Diſgrace* and *now* in *Repute*, without any diſtinction of *Old* and *New*; is not their *Religion* likewiſe the very ſame? Do not they Believe now what then, and Teach now what they did then? Or will any one ſay, that they have chang'd their *Religion* and *Creed?* Where then is there room left for this Whim of *Old* and *New Popery?* The truth of the whole is only this: When the *Pulpits* have the ſhewing of *Popery*, to make the Papiſts *Odious*; This is *Old Popery:* and when Catholics declare what they Believe and Profeſs; This is the *New*. So that the *Old* and the *New* is but all the ſame, only ſhewn in a different Manner. The *Pulpits* therefore only do with *Popery*, as ſome do with Faces. A Man that has *Comely Features* and a *Graceful Look*, do's no more than ſcrew his Mouth, diſtort his Noſe, draw in his Cheeks, and gather his Forehead into Furrows, and behold his *Face* is *Old*; He turns his Head, and lets every part return to its natural Grace; and then his Looks are *New*. Thus do the *Pulpits* do with *Popery*; by ſcrewing, wreſting, and violently diſtorting it, they make it preſently look *Old*. The *Catholics* only take it out of their

Hands, and releaſe it from the Pulpit-rack, every Part comes to it ſelf, into its own Place and Proportion, and then 'tis *New* agen. This is the whole Myſtery of *Old* and *New Popery*. And therefore to ſhut up this part of the Controverſie, we cannot explicate this clearer, than to imagine every *Church-of-England Divine* that gets up into a *Pulpit*, or takes *Pen* in Hand, to be a *Poſture-maſter* in *Religion*, and that they order *Popery*, juſt as the *Poſture-maſter* in the *Pall-mall* do's himſelf. He's a Handſome, Gentile and well-proportion'd Man, and yet by the Art of *Poſturing* he ſo manages himſelf, that never *Monſter* was more deform'd; he makes himſelf Wry-neck'd, Hunch-back'd, Swag-belly'd, Broken-legg'd, Splay-footed; and ſo diſplaces every Part and Limb about him, that *Eſop* is a *Beauty* to him. In this manner do ſome Divines handle *Popery*; for tho' the Religion made odious under this Name, be ſo adequate to the Divine Law, that it teaches the Love of God above all things, and of our Neighbor as our ſelves; tho' it inſtructs her Followers in the practice of all Vertues, leading them to the Region of Bliſs, by the Ways of Humility, Meekneſs, Patience, Purity, Mortification, *&c.* Yet Theſe *Spiritual Poſture-maſters* are ſo dextrous in making it Deform'd, that what by ſtretching, ſtraining, diſlocating, and ſcrewing every part, in one half-hour they'll make it ſo Monſtrous, that *Paganiſm* is not half ſo Frightful as it; and next to the being of no Religion, 'tis leaſt deſireable to be of this. *Popery* then, as thus disfigur'd and made dreadful under theſe Artful Hands, is that which is call'd *Old Popery*, that is, *Pulpit-Popery*, or *Popery* upon a *Proteſtant Rack*. And as 'tis reſcu'd from theſe Sons of *Torture*, and reſtor'd to its natural State, that is, as Deliver'd and ſincerely Profeſs'd by good *Catholics*, this is the *New Popery*.

And this, as thus Deliver'd and Profeſs'd, is the Religion we moſt ſolemnly Acknowledge and Defend; 'tis to this we invite all thoſe, whom we deſire to be Members of our Communion;

munion: This it is I have deſcrib'd in the Character of the *Papiſt Repreſented*, and whoſoever aſſents and ſubſcribes to it, as there drawn out, need not doubt being admitted for a ſound and Orthodox Catholic. This is our *Old* and *New Popery*, and acknowledg'd ſo by our Church, if amidſt the foul Imputations of our Adverſaries, they'll allow us ſo much of Knowledge, as to know, What we believe our ſelves. This I ſhew'd formerly, by appealing to the *Expoſition* of the Biſhop of *Meaux*, which, notwithſtanding all the Cavils of the *Anſwerer*, (ſuch as if own'd of any force, would overthrow even the Authority of Scripture it ſelf) is fully clear'd by the Learned *Vindicator*, and will agen more amply be made good in his Second Defence; which (to ſee the ill luck of my preſent Adverſary) was then put into the Preſs, when he began to cry out, that the Cauſe was given o're.

The Religion therefore we profeſs, and have ſeen *Expounded* and *Repreſented*, is not *New*, but the ſame we have receiv'd from our Forefathers. We coin no new Articles of Faith; and 'tis ſo Abſurd amongſt us to think of *Innovation* in our Religion, that *New Popery* and *No Popery* to us is all the ſame. If the *Profeſſion* of our *Faith* were like the *Book of Homilies*, and did only *contain a Godly and wholſom Doctrin, and neceſſary for THESE Times*, as the *Thirty fifth Article* ſays of it, we might be ſuppos'd to alter and change our Religion according to *Seaſons* and *Times*: For what is judg'd *wholſom and neceſſary for THESE Times*, may not poſſibly be ſo at *another* time: and therefore Mr. *Montague* (*App. to Caſ. c.* 23.) do's not think it any Reflection upon him, if he do's not altogether agree or ſubſcribe to the Doctrin of the Book of *Homilies* in *his* time; becauſe it being a Book fitted for a *Seaſon*, and declar'd neceſſary for *THESE* Times; what great wonder, if what was a *Good* Doctrin, and judg'd neceſſary for the Time of *Edward* the Sixth and Queen *Elizabeth*, was not ſo in the Time of King *James* and *Charles* the First?

First? And therefore, tho' he is willing to reſt in the Judgment and Cenſure of his Church, paſs'd upon it *Artic.* 35. where it is ſaid *in terminis*, *It contains a Godly and wholſom Doctrin*, *neceſſary for THESE Times*, i. e. for the Time of Queen *Elizabeth*: yet he is not fond of Subſcribing to it, as containing a Doctrin *Wholſom* and *Neceſſary* for *HIS* Time, *i. e.* in the Time of *Charles* the Firſt. And thus it may very well happen with thoſe, who ſet out Doctrins *Godly* and *Wholſom* for *TIMES*; in this caſe there may be very well *Old* and *New*; and thoſe that live now, may be aſham'd of what was taught ſome Years before. But 'tis not ſo with our *Faith* and *Religion*; this is not fitted for *Times*; we Teach now what was deliver'd before; and the Council of *Trent* is as much the Doctrin of *theſe* Times, and will be to the end of the World, as it was of *thoſe* in which it was firſt made public.

This I ſpeak in reference to the *Articles* of our *Belief*: for as to the *Opinions of Schoolmen*, *Corruptions in Practice*, the *Vices of Rotten Members*, &c. There may be as great *Variety* and *Innovation* in theſe, as there is in *Faſhions*; or in any other things, which depend upon the Inclinations, Humors or Phancies of Men. And this is not only the Caſe of *Our Communion*, but of all other *Pretended* Religions and Congregations whatſoever; for there never was, nor ever will be any Society of Chriſtians, however agreeing in Articles of *Faith*, but there will be *Diverſity* amongſt her Members in Matters of *Opinion*: Some likewiſe will be weak and imperfect in their Way, thro' Infirmity, Neglect, Intereſt, or Paſſion, giving Scandal by their Corruptions and Abuſes in the Practice of their Religion; and others under the Pretence and Cloke of Sanctity will cover the Fouleſt of Villanies and Abominations: and if any will be ſo unjuſt, as to pretend *truly to Repreſent* any *Church* or *Religion* from theſe and ſuch like *Topics*, they may eaſily impoſe upon the People by theſe

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Siniſter Ways, and put them upon hating what they do not know; but thoſe that carry on the Work, will never prove themſelves, in ſo doing, either Honeſt Men or Good Chriſtians.

And yet this has been the Method chiefly taken up and purſu'd even by our Adverſaries, to make *US* and *our Religion* Frightful and Odious to the People their Followers, whilſt in their Harangues to them, they do not ſo much inſiſt upon the acknowledg'd Articles of our Faith, and endeavor to diſprove them: but inſtead of this, forthwith to fall to the raking together ſome *Odd Opinions* out of *Private Authors*, *Abuſes* or *Corruptions* of ſome in the *Practice* of their Religion, the *Crimes* and *Villanies* of ſome *Profligate Members* of our Communion; the *Irregular Lives and Actions* of ſome of our *Chief Prelates* and *Biſhops*, and what with theſe and ſome ill Conduct in Matters of *State*, and *Conſequences* and *Inferences* drawn by themſelves from our Doctrin, but more eſpecially from theſe or ſuch like *Abuſes*; they raiſe a Monſter of Religion, ſuch as none can be in love with, but thoſe that are bold enough to embrace Damnation bare-fac'd, and then this is the Character of *Popery*; and they call it *True Repreſenting*, and, what is worſe, pretend to maintain it too: when, God knows, if this be *True Repreſenting*, 'twill ſoon repreſent all true Religion out of the World; and the ſame Method, which has thus deform'd the *Catholics* into Monſters, will, if follow'd, as certainly make all *Chriſtendom* appear nothing better than a Den of Thieves; whilſt the chief *Heads* or *Topics*, upon which this *True Repreſenting* ſtands, are nothing but ſo many *Fallacies* or *Sophiſms*, which are fit to impoſe upon an Auditory with Slights and Diſguiſes, but wholly unfit *truly* to *State* or *Repreſent* any thing. How far the Church of *England* has made uſe of the Aſſiſtance of theſe Artifices in her running down *Popery*, I have ſhew'd formerly in the Courſe of this Controverſie; and more particularly

larly I inſtanc'd in my Laſt *Reply to the Anſwer of the Amicable Accommodation*, in which I ſet down ſeveral Particulars, to convince the World, that however my Adverſaries pretend claim to *true Repreſenting*, they have been very inſincere in this Point, and to a very high degree, have injur'd the Church of *Rome*, both as to her *Faith* and *Reputation*. And moſt of all, whilſt in their own Defence many of them Seal up all their unjuſt Characters paſs'd upon her, by ſaying, All is True they have ſaid of her. This my Laſt *Reply* had a Return made to it, Entitled, *A View of the whole Controverſie*, &c. And of this the *Stater* ſeems to have ſo good an Opinion, that he thinks it has put an End to the Controverſie. I am almoſt of the ſame mind; for the Author of it has ſaid ſo little to that long Bill, that was drawn up againſt the Members of his Church, wherein the Crime of Miſrepreſenting is laid to their Charge, that, beſides what he *confeſſes*, the very Guilt appears ſo plainly in the forc'd Excuſes he makes for the reſt, that there's little need of any more, beſides reading his Defence, to ſee how far they are from *Innocent*. And notwithſtanding his telling his own Story, in pretending to give a *View of the Whole Controverſie*, and endeavoring to inſinuate, as if I had forſaken the main Point at firſt undertaken; yet I don't think he'll gain many Steps in the Cauſe by this way, eſpecially with thoſe, who have taken it all along with them from the beginning. For theſe upon a little Conſideration will find, that the whole Deſign of this laſt *Anſwer*, is nothing but the Sound of an Honorable *Retreat*; and like the diſtreſs'd Condition of thoſe who finding themſelves drawn too far into the Heat of a Battel, begin to look back, and ſee if by the way they came in, they may retire agen. This ſeems to be the Circumſtances of this Adverſary: He has been raſhly purſuing his Blow, and now on a ſudden finds the Work too hot for him: he ſees himſelf drawn in ſo far, that it now lies at his Door, to Anſwer all that has been ſaid by any Member

Member of his Church, againſt the Church of *Rome*, and to acquit them from being Miſrepreſenters: and this being too hard a Task, he's for drawing his Reader back to the firſt Book, under pretence of ſhewing him, that I have dropt the Cauſe, and gone out of the Way; but in reality to put a ſtop to this part of the Controverſie, and that he may hear no farther of the Church of *England's Miſrepreſenting*. This I take to be the Engliſh of it; and 'tis nothing but what we daily experience, that when Two have been debating a Point a great while, at length one that finds himſelf aground, begins to unravel the whole Diſpute from the beginning, with, You ſaid this, and I ſaid this, and then you ſaid this, and I ſaid this, and you ſaid this; which is a plain Caſe, that the Reſumer has a mind to put an end to the Controverſie by diverting it: and by this Start keeps the Auditors, from taking notice, that he has nothing more to ſay. Well, but my Adverſary has been a Civil one from the beginning, and 'twill be ſomething rude in me to hold him too faſt, when he's ſo willing to retire: I give way to him therefore at preſent, and not to be wanting in any part of Civility, I'll keep him Company in his Return to the firſt Riſe of this Controverſie. It ſeems I did not this, as he ſays, at the Requeſt of my *Second* Adverſary; ſo that God knows the number of my Adverſaries, and how many I have to deal with: But indeed then I think there was not that reaſon to look back, when we were but juſt ſet on in our Way; however now I'll do it, and let my Adverſary make his beſt Advantage of it.

To go back therefore as far as *The Papiſt Miſrepreſented and Repreſented*; I formerly publiſh'd that Book, to rectifie ſome of the many Miſtakes that were abroad in the World concerning the *Catholics*; having found many, as I my ſelf once had been, not only averſe, but even imbitter'd againſt *them* and their *Church*, out of a falſe Opinion of her teaching

Abſurd and *Antichriſtian* Doctrins; and that it was the general Humor of *Proteſtants* (as it had been of St. *Auguſtin* once, whilſt as yet a *Manichee*) Not to enquire, how this thing is believ'd or underſtood by the Church of the *Catholics*; but inſultingly to oppoſe all, as if ſo underſtood, as they imagin; not making any difference betwixt that, which the *Catholic* Church teaches, and what they think She teaches. Upon this Obſervation it was, I drew up that Two-fold Character of *A Papiſt Miſrepreſented and Repreſented*, to let the World ſee how great a Difference there was between a *Catholic* ſoberly and ſeriouſly living, according to the Principles of his Church and Religion, and a *Catholic* as commonly reputed by the Vulgar. In the later deſcribing a *Catholic* as he *is*, in the former, as he is *thought to be*.

Having publiſh'd this double Character, I thought my ſelf oblig'd to be ready (whenſoever call'd to it) to give an account of both, tho' to a different Party: Of the *Former* to *Proteſtants*; of the *Other* to *Catholics*. To *Proteſtants* the Former; becauſe in my *Introduction* I had declar'd, that ſuch Notions of *Popery*, as there deliver'd, had been, for the greateſt part, inſtill'd into me in my *Proteſtant* Education and Converſation; upon which Conſideration I look'd upon *this Character*, as ſomething relating to *them*. But the Other to *Catholics*; becauſe in that, undertaking to give a Faithful Account of a moſt conſiderable part of the Faith of *their Church*, I thought that was their Concern to ſee, whether it was Exact and True; to approve it, if ſo; and to cenſure it if otherwiſe: For to whom ſhould the Examination of a *Syſtem* of any ones *Faith* belong to, beſides thoſe, whoſe *Faith* it is ſaid to be? The Book had not been many Months abroad in the World, but there appear'd *Others* againſt it, with the Title of *Anſwers*, a Firſt, a Second, a Third, *&c.* But all theſe coming from *Proteſtant* Hands, I look'd upon them as chiefly relating to the *Former Character* of the *Papiſt Miſrepreſented*;

preſented; and tho' in my Book there was no Particular Diviſion of *Proteſtants* mention'd, and the Church of *England* ſcarce ſo much as nam'd in it; yet the *Anſwers* appear'd to be all from Church-of-*England* Hands. And they ſeem'd much concern'd to clear themſelves from being thought *Miſrepreſenters*; they therefore *deny the Charge*; *they charge the Papiſts with Believing and Doing nothing, but what They themſelves confeſs to be their Faith and Practice.* This was part of their Plea. Now, tho' I Father'd not the Character of *the Papiſt Miſrepreſented* upon the Church of *England*, but upon my own Apprehenſions; nor accus'd them in particular of Miſrepreſenting us; yet when they thus began to ſtand up in behalf of their Innocence, and to boaſt to the World, how clear they were from Miſrepreſenting the *Papiſts*; that they ſaid nothing of them, but what they own'd themſelves; I thought 'twas time to turn to them, and ſpeak to 'em in particular, leſt otherwiſe the *Papiſts* might be ſuppos'd to own all thoſe Ridiculous and Abſurd Opinions, any of Theirs had charg'd upon them in their Books and Pulpits. And this it was put me upon that ungrateful Office of looking over ſome of their Books, and examining into their moſt Malicious, Ignorant, or Spiteful Charges; and this I have done now in one or two Replies, laying open ſeveral Particulars, wherein the *Papiſts* have been render'd Infamous for ſuch Poſitions, which inſtead of teaching or owning, they heartily deteſt and abominate.

What then ſignifies all the Noiſe of *my having forſaken the Defence of the Thirty ſeven Chapters in my Firſt Book?* I have proceeded in my *Replies* to ſhew the vain Pretence of the Church of *England*, while 'tis ſaid ſo confidently, She has never Miſrepreſented the *Papiſts*. And this I have clear'd ſo fully, that according to the *Anſwerer*'s Advice, we need urge this Point no farther. For whatſoever the Pretext was in the beginning, that the Church-of-*England*-Men never

wrong'd the *Papiſts* in any Unjuſt Charge; yet now he ſeems to give up that Point. Now the Tune goes in the Anſwer, *Did ever either of his Adverſaries undertake to juſtifie all that any Proteſtant Divine or Hiſtorian has at any time ſaid in oppoſition to Popery,* (Anſw. to Repreſ. laſt Reply, p. 72.)—— *Muſt they be bound to Anſwer for all that every Proteſtant has ſaid againſt the Church of* Rome? ——'Tis *no part of our Buſineſs to bring off every thing that has been ſaid or done by Proteſtants,*——And then agen, *For my own part* (ſays he) *where his Accuſations in whole or in part fall juſtly, there ſhall they lie for me, nor will I make another Man's Fault my own, by going about to defend it.* Then it ſeems now, there are ſome *Proteſtants*, that charge more upon the *Papiſts*, than can well be brought off, or juſtifi'd; and ſome *Proteſtants* are accus'd *juſtly*, and not to be defended, without partaking of their Fault. If this had been as freely own'd at firſt, we had excus'd a great deal of Paper and Pains, for I had never gone about to prove, that *Proteſtants Miſrepreſent Papiſts*, if the Firſt *Replier* had thus ingenuouſly confeſs'd the Charge. And becauſe it was not own'd, I therefore found my ſelf oblig'd to take ſome pains to prove it.

Well, but in ſo doing, I left, it ſeems, the Defence of the *Thirty ſeven Chapters*. How ſo? As to the *Firſt Character* in in all thoſe Chapters, I only undertook to ſet down ſome former Apprehenſions of my own concerning *Popery*, with ſome little Addition of what I had heard from others. Now what had I to Defend in this? Could any one ſay, I had not ſuch Apprehenſions, or that formerly, while a *Proteſtant*, I had not ſuch Notions and Thoughts of the *Papiſts*, and of their Religion, wrought in me by what I had heard from the Pulpit and other ways? And if this neither was nor could be pretended; what had I to Defend in that Character throughout the Thirty ſeven Chapters? If it was never oppos'd, how was the Defence Forſaken? Tho' therefore

we

we have had ſo many Books with the Title of *Anſwers* publiſh'd, yet I have not ſeen any thing ſaid directly againſt that Character in any of them. The Firſt came with this Queſtion; *Muſt the Character now ſuppos'd to be common to Proteſtants be taken from his Miſtakes*; What's this to the purpoſe? Did I ever ſay that it was? I ſaid indeed, that Character was according to the Apprehenſion I had formerly of a *Papiſt*; but never, that it was common to *all Proteſtants*: and if I extended it any farther than my ſelf, 'twas becauſe I had found the ſame in others; and this was no more to be deny'd or diſprov'd, than the other part, as it related to my ſelf. The Second Anſwer took another Courſe, and yet was as wide from the Point ſtill; This chiefly laboring to prove, that in that Firſt Character, there was no *True, proper Miſrepreſentation, which in a ſtrict and proper Senſe, could be ſo call'd.* And what then? Is this any thing againſt me? Whether 'twas a *proper* or *improper* Miſrepreſentation, do's this prove, that it was not according to the Notion I had formerly of *Popery?* And yet this it was I aſſerted; and this was to have been diſprov'd by the *Anſwerer*, if he would have made good his Title. But to take a great deal of pains, to prove that Character to contain no *Proper Miſrepreſentation*; what do's he gain by this? It may ſtill be call'd the *Papiſt Miſrepreſented*, tho' it be not ſo in the ſtricteſt Senſe; for it is not unuſual to call a thing by a *Name*, which it do's not *properly* fill; as in the *Common-Prayer-Book*, a *Miniſter* is call'd a *Prieſt*; tho', I believe, it may be prov'd, he is not ſo in a *proper* and *rigorous* Senſe. 'Tis enough for my purpoſe then, that in that Character, a *Papiſt* is expreſs'd, and made appear otherwiſe than he is; and that I apprehended a *Papiſt*, ſomething after that manner, while I was a *Proteſtant.* When this is diſprov'd, I have ſomething to Anſwer; but till then, I can have forſaken no *Defence*; becauſe, tho' much has been ſaid, there's nothing has been ſaid againſt me, beſides Diſputing about a Word.

And

And as to the *Second Character*, what Defence have I forſaken there? In that I undertook to give an account of the *Faith* and *Practice* of my Religion, as I was taught it, and as I had learn'd it by Sixteen Years Converſation with *Catholics*. Now in this there is one thing principally ſignifi'd: *viz.* That the *Religion*, as there deliver'd, is the *Popery* I was taught; that there is expreſs'd the *Papiſt* I *then was*, at the Penning that Character, and *now am*. And this I ſuppoſe no body has diſprov'd yet; and ſo I have forſaken no Defence of it. There's another thing implicitly ſignifi'd, *viz.* That whoſoever aſſents to theſe Doctrins as there deliver'd, may, as far as concerns thoſe Points, be admitted a Member of the *Roman-Catholic* Communion: And who yet has ſaid any thing againſt this, ſo as to require any Defence? If there was any thing Faulty in this, I expected to hear of it from *Catholics*; for whilſt I pretended to deliver their *Faith*, who ſhould judg whether 'twas *right* or *wrong*, but They? If I had publiſh'd that Character in ſome Corner of the World, where there had been none but *Proteſtants*, I might expected then indeed to have heard *their* Opinion, as being the beſt qualifi'd to give their Senſe of it: but having put it forth here in a Country, where there are ſo many *Catholics* of all Degrees, and amongſt them Men of good Parts, and great Learning, ſuch as have ſeen what our Religion is Abroad as Profeſs'd in all Foreign Countries; who ſhould be better able to tell, whether I had done *well* or *ill*, than They? And if they challeng'd it in no Particular, but approv'd it in every Point, as conform to the Doctrin of their Church; 'tis but a Jeſt after this, to hear *Proteſtants* putting in their petty Cavils againſt it. The *Stater* can aſſure the *Anſwerer*, that the Book made no ſmall Noiſe over the Kingdom; he would do well to enquire of him, whether in all its Travels, he has heard of any *Catholic*, that has queſtion'd it in any Particular, or condemn'd it, as not delivering what was ſufficient for any Member of their Communion:

munion: for certainly in all that compaſs, it could not fail of meeting many, who had *Learning* enough to *know* the Doctrin of their Church, and *Sincerity* enough not to *diſſemble* it; it being no extraordinary thing to find Books Cenſur'd by Men of our own Communion, if they any ways *Innovate* or *Alter*, in delivering Matters of *Faith*. And if he can hear of none, this is Motive enough for any unprejudic'd Man to conclude it to deliver exactly the Doctrin of *Catholics*. The Quarrels therefore that *Proteſtants* have againſt it after this, can be no others than Things of Courſe; Their Followers expect they ſhould Anſwer, as they call it, every thing; and therefore they muſt not let this paſs without ſaying ſomething to it. But to what amounts all their Something? When *Catholics* agree without Exception, that it is their Doctrin, the Cavils of *Proteſtants* are no more to the purpoſe, than when All *Engliſhmen* agree, that this *Iſland* is their Country, of which they have been in Poſſeſſion ſo many hundred Years; ſome confident *Dutchmen* after this, ſhould come and pretend, that 'tis none of their Country; but that 'tis an Iſland lately ſtarted out of the Sea. As to theſe Points therefore, *viz.* That the Doctrin as there ſet down, is the *Popery* I was taught, and the *Papiſt* I am; and that 'tis genuin and ſound Doctrin in the Church of which I am a Member, I believe is unqueſtionable to any Reaſonable Man; and I think ſo little has, or can be ſaid againſt it, that as there has been little Defence requir'd, ſo there has been none wanting. The very Currant paſſing of the Book, and General Reception of it without Exception, being enough to warrant the Doctrin for Authentic.

What Defence then has been forſaken of the Seven and thirty Chapters, when here is the Sum of them, and no Bill appears, that was found againſt them? Oh, there were *Reaſons* given for moſt of the Doctrins there propos'd, and theſe, it ſeems, are not made good. Then it ſeems, it is not the

Chapters

Chapters or *Characters* I have forſaken, but only the *Reaſons* of them: and ſo at laſt it is here confeſs'd, that the *Doctrins* are rightly propos'd, and that I have duely *Repreſented* a *Catholic*; but that I made no Defence of the *Reaſons*. And yet any one that has but read the Book, will ſee that I have not been ſhort of any thing I undertook; for ſince I only engag'd, as is evident from the very Title-page and Introduction, to ſet down *Catholic Doctrins*, and ſome of the *Reaſons* which hold Men in that Communion, 'tis plain I did all only by way of *Propoſal*, or *Hiſtorically*; and till ſomebody has demonſtrated, that the *Doctrin*, as there deliver'd, is not of *Catholics*, or that thoſe are not ſome of the *Reaſons* which hold Men in that Communion, I have no Defence to make, and ſo can have forſaken none. The *Reaſons* I propos'd, 'tis true, and let 'em go as far as they deſerve; I leave them to the Judgment of the Readers, notwithſtanding all that has been ſaid againſt them, I think they are *Reaſons* ſtill.

Hitherto then, as far as I ſee, I have been wanting to nothing I undertook to Defend. And as for Diſputing, I ſee nothing offer'd in that kind by any Adverſary, but what has been Anſwer'd by *Catholics* Five hundred times over; and to what purpoſe is it by ſuch bare Repetitions to make Diſputing endleſs? I am of the *Anſwerer*'s mind in this Point, and when he'll bring me the Man that ſhall ſay ſomething *New*, that has not been Anſwer'd already, 'twill be time enough then for me to put in for a *Diſputer*, and in the mean we'll go on with our *Repreſenting*, which being done ſincerely, cannot be diſlik'd by any, but thoſe who are unwilling that Truth ſhould be known.

THE

POSTSCRIPT.

Being a *Full Answer* to a *Pamphlet* Published the *Last Night*, called, *A Third Part of a Papist Misrepresented.*

Ecce Iterum Crispinus——

I Little thought when this Last Sheet was sent to the *Press*, that I should have deprived the World of a more useful *Advertisement* of the late *Tracts* that have been *Published*, for the inglorious Undertaking of Refuting so trifling a *Book*. But since it is now become the *Mode* to draw up *Full Answers* to the most solid *Discourses* in *Single Half-Sheets*, I know not why an *Author* that has nothing in him, may not be *exposed* in much *less Room*.

The Sum of his *Defence* is this, '*That we do without* '*all Grounds advance against them a Distinction of* Old '*and* New Popery, *to make the World believe that* 'tis '*they who* Dissemble *their* Doctrine, *not we that* Misrepre-'sent *it*. Now this I have at large Answered in the foregoing *Discourse*, and thereby destroyed the whole Foundation both of his and his Parties present *Pretences*; and since he observes the *Ill Luck* his last *Adversary* had to suppose they had forsaken their Charge, when at that very time the *Vindicator* was Printing his *Reply* in *Defence* of it; I cannot but take notice, that himself is not much more fortunate, to establish the whole stress of his Cause

Pref. p. 14, &c.

Ib. p. 19.

Cauſe upon the *denial* of a *Diſtinction*, which is at the ſame inſtant ſhewn by undoubted *matter of Fact*, to be moſt *juſt* and *well-grounded*.

For his beloved *Elegancies* of *Bartholomewfair-Booths*; *falſe Cards*; and *Cogging-Dice*; of the *pretty ſlights of Legerdemain*; of *Skrewing Mouths*, *Diſtorting Noſes*, and *drawing in Cheeks*; for the wonderful tricks of his Friend the *Poſture-Maſter* in the *Pall-Mall*, *&c.* whereby he here, as uſually, *embelliſhes* his *Periods*; they ſufficiently ſhew how very *ſerious* this *Gentleman* eſteems the matter of *Religion* to be, and how well the *fineneſs* of a *Merry-Andrew's* Wit, agrees with the *profoundneſs* of a *Repreſenters* reaſoning.

Ib. p. 1

Pag. 13.

And tho ſuch a *Character-maker* as this, (who never yet knew what it was to *anſwer* an *Adverſary* with *good ſenſe*, and but ſeldom with *good manners*; and has here (I know not how) fallen even below his *own ſelf*), be more fit to be *deſpiſed* than *confuted*; yet to ſatisfie him that his *Adverſary* deſign'd not any *retreat at all* by the *Method* he took of dealing with him, and therefore not an *Honourable one* (as he pretends:) I do hereby promiſe him, that he ſhall not paſs, as he deſerves, without a *conſideration*: But may expect that which ſhall abundantly ſatisfie the World, that he *ought*, tho there be no great reaſon to expect that he *will* at this time of day begin *to be aſhamed* of his Undertaking.

Pref. p. 22.

THE PAPIST

Misrepresented and *Represented.*

PART III.

CHAP. I.

Of the Invocation of some Particular Saints before Others, on some Occasions.

Misrepresented.

HIS Religion is a Medly of all sorts of Fopperies, but especially of *Pagan* Superstitions; he follows the Heathens through all their idle Devotions, and is not willing to be out-done by these, in any thing that's absurd. See how he closes in with them in the multiplicity of their *Demi-Gods*, and in appointing every one their several *Post*. The *Heathens* had

Represented.

HIS Religion is according to the Institution of Christ, pure and Apostolical; and has nothing of *Pagan* in it, besides what Calumny and Misunderstanding has thrown upon it. He knows the Devil has never made use of a more advantageous Stratagem for the deluding of poor Souls, than by *aping* the Methods and Commands of God, and bringing the Devotion of his Votaries to a resemblance of what the true Servants of Heaven do observe and perform; and that consequently

a God, whose Charge it was to take care of their Eyes, another for their Arms. One God to preserve them from the Fever, another from the Plague; One God for their Gardens, another for their House; One for their Corn, another for their Wine, and so for every thing a different Patron. And have not the *Papists* rarely hit this? They have St. *Apollonia* for their Teeth, S. *Roch* for the Plague, St. *Raphael* for a Journey, St. *Nicholas* in a Storm, S. *Michael* in the Wars, St. *Isidore* at the Plow; and there can be no pressing Occasion, or imminent Danger, where they have not their *Tutelar Demi-God*, their *Saint* at hand. And is not this an admirable *Protection*, far beyond that of *Enchanted Castles*, and becoming *invisible*? A rare Invention for the setting up Men into the place of God? An exact Heathenish Devotion!

there can be nothing more unjust, than to brand all that with the Mark of *Paganism*, which seems any ways to resemble the Superstitions of the *Heathens*. Is it *Paganism* in Christians to have Churches, because the *Pagans* had their Temples? Or is it a Heathenish Superstition in Christians to pray to God, because the Heathens pray'd to the Devil? Must *Moses* be charg'd with *Magic*, for working Miracles, because by that *Art* the Magicians wrought Wonders? Or was it a treacherous Crime in *Mary Magdalen* to kiss our *Saviour*'s Feet, because *Judas* kiss'd him to betray him? The Devil has his *Preachers*, his *Prophets*, his *Apostles*, his *Martyrs*; yet certainly all of *these Characters* are not of his Retinue. 'Tis not therefore any Discredit, much less an Overthrow, to any *Christian Practice*, to find some seeming *Parallel* for it among the Pagans: This may be easily done, and especially in our present Case; it being nothing but what *Theodoret* did above Twelve hundred Years ago thus Explicate to the Heathens, *Lib.* 6. *ad Græcos*, where speaking to them, he says thus: *Our God has thrown your Idols out of the Temples, and made them give place to his Martyrs: Those He has render'd vain and out of Credit, and given their Honor to these. Instead of your Feasts of* Jupiter, Bacchus, &c. *are now kept the Solemnities of* Peter, Paul, Sergius, &c. But then to shew them the Difference between Paganism and Christianity, he tells them;

But

But We, O Grecians, *do not offer Sacrifices to the Martyrs; We Honor them only as Holy Men, and as the Friends of God.* So that without any Reflection or Scruple, Christians may commendably desire the Protection of the *Friends* of God, who are now in the full enjoyment of Bliss with him in Heaven, notwithstanding the Heathens desir'd the like Assistance of their Petty-Devils. And why may they not likewise make their Addresses to some particular *Saint*, rather than another, in some particular Occasions? A like Devotion of the *Pagans* may serve indeed to ridicule this to the Vulgar, but 'twill never prove the Practice to be Unreasonable or Unchristian. He confesses there's no division of Offices among the *Saints* in Heaven, but that they may be desir'd equally to Intercede for us in all kinds of Necessities whatsoever; but still there may be some eminent Vertue in one *Saint* above another, some signal Grace more resplendent in him while alive, some remarkable Passage in what he did or suffer'd, which may reasonably determine the Devotion of the Suppliant, and be a Motive to him to have recourse to him before any other. *Job* is propos'd to us in *Scripture* as an Encouragement to suffer Adversity with *Patience*; *Jam.* 5.11. and as his Eminence in that Vertue renders him an Example for our Imitation, may not it likewise incline us to desire his Prayers, for the obtaining *that Vertue?* *Jacob* in blessing *Ephraim* and *Manasses* desir'd for them the Protection of that Angel, by whose Assistance he himself had gone through all his Troubles; *The Angel*, says he, *who deliver'd me from all evil, bless the Lads*; Gen.48.16. without any Superstition applying himself to *that Angel* above all others, because, as he had been watchful over him, he had reason to hope, he would be so likewise over them. And what Crime would it be, in case of any public Ruin, to beg the Assistance of *those two Angels*, who so charitably deliver'd *Lot* and his Family from the Flames of *Sodom?* Or in time of Ship- *Gen.* 19. wreck, to fly to the Intercession of S. *Paul*, who sav'd the whole Ships Company from the devouring Waves? May not the reflection upon these particular Instances, and such like in others, raise the Hopes of a *Christian* in necessity, to expect relief by means of those, whom he sees God has been pleas'd to use as *Instruments* for the redress of others in like Circumstances? Why, this is all the *Paganism* then in the *Papists:* They see the Angel *Raphael* protected young *Tobias* in his Journey, the *Papists* therefore desire his assistance when they travel. St. *Apollonia* had all her *Teeth* barbarously struck out by the Command

of the Tyrant, for her zealous Confeſſion of *Chriſt*; the *Papiſts* therefore, when in any violent affliction of that Part, reflect with admiration upon her *Patience*, and beg her Prayers to God, that they may either be deliver'd from it, if it ſtand with his good Will, or obtain Grace to imitate her in ſo ſignal a Vertue. St. *Roch* was ſingularly charitable in aſſiſting thoſe who were viſited with the Plague; The *Papiſts* therefore in time of Infection, requeſt of him, that now being in Heaven with the like Charity, he will ſeek to God for their relief: And ſo of the reſt. And is this now ſo Unchriſtian a Practice, that nothing will ſerve it, but to be decry'd for *Paganiſm?* Is it *Paganiſm* to deſire that of a *Saint* Glorious in Heaven, which no body ſcruples to deſire of his Neighbor on Earth? The aſſiſtance of any *Juſt* Man while on Earth is commendably requeſted, and 'tis *Chriſtian-like* for any one to deſire his Prayers: But when ſuch an one is taken into Heaven, who ſoever then deſires the like aſſiſtance of him or his Prayers, is no longer a *Chriſtian*, but a *Heathen*. And is not this ſtrange now? 'Tis a Privilege then it ſeems for a *Juſt* Man to be here on *Earth*; *Here* he may be honor'd without breach of the Commandment, and 'tis acceptable to God to have recourſe to his Prayers; but to have the like deference for him when in *Heaven*, and to continue that application to him, is then *Heatheniſm* and *Idolatry*; as if to be aſſum'd into *Heaven*, were the ſame thing as to be *degraded*; as if to be in poſſeſſion of *Bliſs*, were to be deſpoil'd of *Charity*, and to become a *Glorious* Saint, were of a *Juſt Man* to be made an *Idol*. No, this kind of Divinity the *Papiſt* cannot underſtand: He is taught to give Honor to whom Honor is due; to honor thoſe whom God himſelf honors, by ſeating them on Thrones of Glory, and raiſing them to a full poſſeſſion of himſelf: He honors God from his Heart, as his *only* God, Creator, Redeemer, and Conſervator; and he cannot but have great Reſpect for all the true *Servants* and *Friends* of God, whether on Earth or in Heaven. And becauſe 'tis not only conſiſtent, but very agreeable with the State of the *Bleſſed*, to *rejoyce* at the Converſion of a Sinner, and likewiſe to *deſire* it; he is taught that the *Bleſſed* do not only ſing *Praiſes* to God, but alſo pour forth *Prayers* before the Throne of his Majeſty, which are very acceptable to him, and beneficial to poor Mortals ſtrugling amidſt the Difficulties of this miſerable Life: They were aſſiſting, while alive, to their Neighbors in order to their Salvation, and being now in Heaven they cannot want that *Charity*, nor *Means* of putting it in execution. This he finds conformable to the *Holy Scripture*, which ſpeaks of the

Prayers of the Saints, and likewiſe to the Doctrin of the *Holy Fathers*, who in their Writings both teach and practiſe it: And the ridiculing it by a *Pagan Similitude*, do's no more leſſen the Credit of it with him, than the *Jews* do that Fundamental Truth of the *Incarnation*, by their Jeers and Blaſphemies.

CHAP. II.

Of Praying Souls out of Purgatory for Mony.

Miſrepreſented.

THE Buſineſs of his Church is Mony and Intereſt; the moſt *Sacred* things by his Prieſts are expos'd to Sale; *Prayers* and *Maſſes*, and *Heaven* it ſelf, are the Merchandize they Trade in; and thoſe have always the moſt Cuſtom, who will afford the beſt Penyworths. There's no going to them, but as People go to Shops, with Mony in hand; and if there be no *Peny*, there's no *Pater-Noſter*. So that the *Poor* muſt e'en get to Heaven as they can, for they are like to have none of their aſſiſtance; and if they chance to make a ſlip, and drop into Purgatory, they muſt e'en take up with patience, and lie there till *Doomsday*; unleſs ſome rich Friend

Repreſented.

THE Buſineſs of his Church is the Salvation of Souls; and the Obligation of Prieſts, is to Labor in Chriſt's Vineyard, for the gaining Eternal Life for themſelves and their Neighbors; and if any of them are ſo ſelf-intereſted, as to make their Profeſſion a *Gain*, they abuſe their *Function*, and act contrary to the Law of God, and Direction of their Church. However, tis not reaſon that any ſhould be ſo ſeverely Cenſorious, as to condemn all Prieſts of this Sin, whom they ſee receive Mony of their Flock. For 'tis certainly agreeable to Reaſon, and the Ordinance of God, that Prieſts ſhould be maintain'd, and that the Faithful ſhould contribute to their Suſtenance. 'Twas ſo appointed by God in the *Old Law*: and in the *New* we are inform'd by the Apoſtle, that *The Laborer is worthy of his hire*; And that *He who ſerveth the Altar, has a right to live by the Altar*. Our Saviour.

think fit to purchase a Mass or two for them, to help 'em on their way. Whilst the *Mony'd* Men, if they do but remember to bequeath a Bag or two to the Church at their Death, are certain to cheat the Devil, and with all their Wickedness and Debaucheries, have Heaven *Insur'd* to them for their Mony.

Saviour himself, when he sent his Disciples to Preach, gave them allowance to eat what was set before them, and at other times to receive what should be given them, both for relieving their own Necessities, and those of their Neighbors. And none can doubt, but that when Distribution was to be made of the Monies laid by the Faithful at the Apostles Feet, regard was had in the first place to Them. So that tho' Men of this Character ought by no means to make a Trade of their Profession, or labor for their Neighbor's Soul, on design of getting a Hand into his Purse; yet neither are they to Starve, or want Necessaries. If therefore any of the Faithful desire their Prayers, and at the same time make an Offering to them, 'tis nothing contrary to Reason or Christianity. An evil Eye indeed may take Scandal thence, and charge them for selling their Prayers; but the unbiass'd Heart will understand the Mony to be an Oblation to God, and a Contribution for their Maintenance. When *Saul* and his Servant re-

1 *Sam.* 9. 7. solv'd to consult the Prophet *Samuel*; the Question was, *If we go, what shall we bring the Man? And the Servant answer'd, Behold, I have here at hand the fourth part of a Shekel of Silver, that will I give to the Man of God, to tell us our way.* And

Levit. 7. we know the Priests of the Jews in the Sacrifices they offer'd for the People, had some portion for themselves. And yet 'tis rashness in any to charge *Samuel* for making Traffic of his Gift of *Prophecy*, or all the Priests for making a Trade of their Office, because none us'd to come to them with empty Hands. Neither do's this Apologize for such as abuse their Function; if there be any like the *Sons of Eli*, who strain upon the People, and

1 *Sam.* 2. 12. make a Prey of their Flock, they *are Sons of Belial, and know not the Lord.* They are a Scandal to all good Men in his Church, as well as to those of any other Communion; and he do's not doubt, but as they deserve, so they will meet with the revenging Hand of God. But now while these Offerings are made to Priests for their Maintenance, what Remedy for the Poor, who both living and

and dying ſtand in need of Prayers, and have not wherewithal to offer? 'Tis the Cuſtom in his Church, for the Prieſts to remember in their Prayers, and offer up the Sacrifice of the Body and Blood of our Lord, for all thoſe who deſire it, either by themſelves or their Friends; So that whether Poor or Rich, none can want this aſſiſtance, if they let their Neceſſities be known. And as for thoſe who on their Death-bed bequeath large Legacies to the Church, he knows of no Privilege they have of being ſav'd by their Mony. He is taught, that there's the ſame Lord and Law for all that depart this Life, whether they leave Legacies, or no; whether Rich or Poor: If they die in Mortal Sin, without a ſincere and hearty Repentance, no Confeſſion, no Abſolution, no Indulgence, no Legacies to the Church, no Alms to the Poor, no Prayers nor Maſſes, tho' ſaid for them to the Day of Judgment, can prevent their Eternal Damnation. If they die truly Repentant of all their Sins, they'll infallibly, whether Rich or Poor, find Mercy. If any temporal Puniſhment was due to their Sins at their Death, this Debt muſt be certainly pay'd to the Divine Juſtice: In the diſcharge of which they may be aſſiſted by their living Friends, in order to their more ſpeedy Releaſe. If they left Alms for this Intention to Prieſts or to the Poor, the Prayers of theſe no doubt will avail them.

If they have any like *Judas Macchabæus*, to ſend Alms for them, this will likewiſe be beneficial to them. And if at their Death they left neither Mony nor Friends, yet are not they without help; for *the Catholic Church*, as St. *Auguſtin* ſays, *makes a general Commemoration of all the Faithful departed in her Communion, without mention of Particulars; that ſo thoſe that have neither Father, nor Mother, nor Children, nor any Relations or Friends, may have this Duty paid them by their Pious and Common Mother the Church.* And this is what is done in the Maſs, in which there is a *Memento* for the Dead; an Oblation being then made by the Prieſt not only for the *Souls*, that are particularly recommended to his Prayers, but likewiſe for all thoſe who ſtand in need of his aſſiſtance, for all the Faithful departed; which ſame Recommendation is alſo us'd by every Prieſt in their Prayers of Obligation Six or Seven times a day. So that there is a Chriſtian and Charitable Proviſion made for all the Faithful Deceas'd, of what State and Condition ſoever. And now if amidſt theſe Suffrages for the Souls departed, any in particular ſhould be Pray'd for; whoſe happy State makes all ſuch Addreſſes needleſs, or elſe for ſuch who dying without

2 *Macch.* 12.

Lib. de Cur. pro Mort. c. 4.

Repen-

Repentance, are already Judg'd and Condemn'd beyond the reach of Prayers; yet are not such Recommendations lost: for the Application being made to the Divine Goodness, the Prayers redound to the Honor of his Holy Name, and are acceptable to God Almighty, as 'tis to give an Alms to him that asks it, tho' in reality he be no *Poor* Man, but a *Dissembler*. This is what he is taught concerning those that die in his Church, hoping the best of all, that at their Deaths give Signs of Repentance, yet not being without great fear of the Miscarriage of all those who defer this Repentance to the last: And this is what he sees practis'd in their behalf. And now if any through the corrupt Desires of a carnal and drossy Heart, pervert this Pious Institution into a Mony-Business, he is so far from being taught to approve or abett so scandalous a Practice, that he wishes 'twere quite thrown out from among Christians, and that care were taken by those to whom it belongs, for a through Reformation.

CHAP. III.

Of the Jesuits in Protestant Pulpits.

Misrepresented.

HIS chief Business is to sow Divisions amongst Men, and to let Hell into the World, under pretence of making way for Heaven. He has Charity for Men of any Communion besides his own; and for all other Congregations, his Design is to overthrow them; if not by open Attack, at least by Treachery and Undermining. Let but a *Priest* or *Jesuit* get footing any where, and see what Con-

Represented.

HIS chief Business is to establish and preserve the Unity of God's Church upon Earth, so much recommended by Christ and his Apostles; and he is taught that no Sin is so black and odious before God, as that of making Schisms and Divisions amongst Christians. Wherefoever therefore he finds Men deluded into a *Separation*, and setting themselves up in opposition to the Church of Christ, under pretence of maintaining the Truth, he cannot chuse but have compassion for them, and out of a true solicitude for the Salvation

fuſions will ſoon follow: he'll ſet Son againſt Father, and the Daughter againſt Mother, and all forſooth to fulfil the Prophecy of *Chriſt*. And has not this been the chief occaſion of all the woful Diſorders that have happen'd of late Years amongſt *good Proteſtants*; who no doubt had ſerv'd the Lord in Unity and Peace till this Day, had it not been for the *Jeſuits* coming into *Proteſtant* Pulpits, and thence throwing Diſſention amongſt the People, inſtead of Preaching the *Word* of God? 'Tis theſe Wolves in Sheeps Cloathing that have done all the Miſchief, and unchriſtian-like have diſturbed the Quiet of the People of God.

Salvation of their Souls, endeavor to undeceive them, and bring them into the Boſom of the *Catholic Church*: This is all the hatred he has towards any that are in Hereſie or Schiſm, and this is all the Crime and Treaſon of his *Prieſts* and *Jeſuits*, who truly weighing the great worth of a *Soul*, are unwilling that any ſhould periſh, and do not think much to hazard their own Lives, for the redeeming their Neighbor out of the power of Hell and Damnation. And now if in the Exerciſe of this Heroick Charity, by gaining ſome to the Truth, hence are occaſion'd ſometimes differences between Friends, and that a Father can now no longer ſee his Son, whom he finds learning Salvation from *Jeſuits*, and that a Husband throws off his Wife for the ſame Reaſon; Theſe Diſſentions are no-ways to be charg'd upon them, but upon thoſe who by their bugbear Diſguiſes have made Truth ſo foul a Monſter, and taught their Congregation to bear with any *Vice* in their Relations, beſides that of becoming *Good Chriſtians*. But however, in this Pious Enterpriſe he is taught, that no unlawful Means ought to be us'd; and that notwithſtanding the Converſion of Souls be a very commendable Undertaking, yet that it cannot warrant the doing of any evil thing in order to the compaſſing it: As for Example, For any Man to deny his Faith, or do any thing equivalent to it, out of a Deſign of gaining Souls. And if any *Prieſts* or *Jeſuits* of his Church have at any time from a *Proteſtant* Pulpit held forth to a Congregation of that Perſuaſion, 'tis what they cannot anſwer either before God or Man. With him 'tis ſcarcely excuſable from a renouncing of Faith, to be an Auditor at a Proteſtant Sermon; but to wear a *Miniſters*

Gown, and to Preach from their Pulpits, is certainly as down-right a *Denial* of Faith, as it would be in *Turky* to wear a *Turbant*, to frequent their *Moschs*, or go in the Habit of a *Mufti*. These *Circumstances* and *distinctive* Signs, according to the Sense of his *Divines*, pointing out a Man's Religion, and being as truly significative as any *Words* could be. Notwithstanding therefore the pregnant Evidence some Men pretend to touching these *Preaching Jesuits*, for his part he cannot tell which way to credit it, it being a Practice so wholly opposite to the Principles of his Religion; besides the great difficulty there is in the Performance. 'Tis not easie cheating a Curious Inquisitive People, and such who do not use to hear a Man twice, before they have learn'd who, and from whence he is. And if there have been any who have made any Attempt of this kind, he is sure they have out-gone their Commission, and Preach'd without being sent.

CHAP. IV.

Of the Loose Opinions of Casuists.

Misrepresented.

HE is depriv'd of all Means of knowing how to live Honestly, Soberly, and like a Christian. The Rules by which he is to square his Actions and Conversation being quite irregular; the Authors and Men who are to guide him, leading him into all sorts of Extravagances. Let any one but examine his *Casuists*, his *Moral Divines*, those who Explicate to him the Commandments, and pretend to give him Direction

Represented.

HE is provided of all Means necessary for his living Honestly, Soberly, and like a good Christian. He has the Commandments to direct him; he has the Examples of God's Saints, their holy Lives and Conversations to encourage him; he has variety of Spiritual Books laying down before him the Method and Rules for living vertuously and dying holily, to Instruct him, Books beyond Exception, full of the Spirit of God, and such, which (if follow'd) will lead a Man, with God's assistance, to Bliss Eternal. And besides these, in case of any difficult

concerning all that is *Juſt* and *Honeſt*; and before he has got through two or three of them, he'll have reaſon to doubt whether he be in *Chriſtendom*, or no; and whether he be not reading ſome Conſtitution of the *Seraglio*, rather than the Senſe of a Commandment. Theſe are Men of rare Contrivance; ſuch who by the turn of a Hand, and the Breath of their Mouth, can turn *Black* into *White*; and know how to manage the *Laws* of God with ſuch Art and Dexterity, that being *unalterable* in themſelves, they ſhall yet yield and ply to every Man's Humor and Intereſt. Theſe will teach a Man to ſin with a ſafe Conſcience; to Swear, Diſſemble and Lye like a good Chriſtian; and honeſtly how to turn an Hundred into Fifty. And now from ſuch corrupt Maſters, who have a way of proſtituting thus the Laws of God to the abuſe of every extravagant Humor, what hopes of any one learning Chriſtianity, or how to live Honeſtly and Soberly?

cult Point, or anguiſh of Soul, he can find, God be thanked, Men of known Integrity with whom he may conſult; Men of Learning, Charity, Prudence and Zeal, ſuch who conſider what it is to give account of Souls, and that if they miſguide any, 'tis at the peril of their own. So that all things being conſider'd, tho' there may be found ſome *Moraliſts*, who in particular Deciſions ſeem ſcandalous and of ill conſequence, yet he thinks the greateſt miſchief they do, is, that from hence ſome Adverſaries, who greedily catch at any thing, take occaſion of painting out the *Morals* of the *Church*, in whoſe Communion they are, by the looſe Opinions of theſe Men; as if the Judgment and Practice of the *Church* were to be ſeen in the Extravagances of particular Writers. But God be thanked, care has been taken for the redreſs of theſe Evils, firſt by the moſt eminent Biſhops and Clergy of *France*; and then by the ſupreme Paſtors themſelves, *Alexander* the 7th, and *Innocent* the 11th. Not to inſiſt upon what has been done in *France* towards the rooting out of this Cockle, both by Cenſuring of Books, particularly that call'd *The Apology for Caſuiſts*, and Preaching againſt the Doctrin; a thing ſufficiently known to the whole World: The former of the aboveſaid Popes, *Alexander* the 7th,

after Examination made of several Propositions, some newly advanced, and others brought to light agen after they had been bury'd in oblivion, *September* 24. 1665. condemn'd 28 of them, and 45 more *March* 18. 1666. strictly charging that none should presume to teach, uphold or maintain them, under pain of Excommunication, reserv'd to the Pope himself, except in the hour of Death, as being contrary to the Simplicity of the Gospel, and to the Doctrin of the Holy Fathers, and only fit for the corruption of Manners and of Christian Conversation. The later, *Innocentius* 11th, pursu'd the same Design, and in the Year 1679, upon a new Survey put forth another Decree, condemning 65 other Propositions, and branding them with the same deserv'd Mark of *Scandalous* and *Wicked*, and prohibiting the teaching, or defending them under the same Penalty and Reservation. And 'tis to be hop'd from the Pastoral care of this *Great Prelate*, who has given such signal Arguments both of his Personal Sanctity, and of his Solicitude for the good of Christendom, as have forc'd Admiration and Love, even from his Adversaries, that, God giving Life, he will go on till he has finish'd so holy and thorough Reformation. 'Tis not Justice therefore that his Church should be charg'd and upbraided with the unreasonable and profane Opinions of particular Authors, which she is so far from teaching or allowing, that she endeavors by her Pastors to render them infamous as they deserve, in the face of the whole World.

CHAP. V.

Of the Wickedness of Rome, *and the Unexemplar Lives of* Popes *and* Cardinals.

Misrepresented.

HE has all the encouragement to Vice imaginable; and that from the Holy City of *Rome* it self. What can be more scandalous, and more for the advantage of

Represented.

ILL Examples, he confesses, are too numerous every where, and that in Men of all Estates and Conditions; but as to any encouragement of that Vice, which is said to be privileg'd at *Rome*, he knows of none; this is only so much

Wickedneſs, than what is by the Papal Authority Eſtabliſh'd at *Rome*; where *Whores* are allow'd by Commiſſion; where Stews are publickly permitted, and the *Pope* takes Mony for the Permiſſion? Is not this a rare Invention for the corruption of Mankind, that Debauchery ſhould be thus maintain'd in the face of the Sun; and nothing diſcountenanc'd, or puniſh'd as unlawful, which is but paid for? And if we look upon the Lives of the *Popes* themſelves, as Infallible as they make them, and their *Cardinals*, as they are tranſmitted to us by their own Writers, what ſhall we find there, but Prodigies of Pride, Ambition, Luſt, Avarice, Hypocriſie, and what not? And now are not theſe Men rarely ſet up for *Guides?* Their good Example muſt needs be edifying; and thoſe that follow them, have very ill luck, if they do not attain to Perfection.

much Dirt thrown at the *Papal Chair*. He has been inquiſitive in this Affair, and is ſo far from being ſcandaliz'd, that the *Pope*'s care for preventing this Evil, is really to his great Edification. There he finds Hoſpitals Founded at the the Charge of that *See*, wherein poor Girls are carefully brought up, provided of all things neceſſary for Body and Soul; there he finds Diſtributions made yearly by his *Holineſs* to Three hundred of theſe now grown up to Womens Eſtate, whereby they are ſetled in ſome Livelihood, either of Marriage or Encloſure, according to their own beſt liking and choice. There he finds young Maids of tender Years taken from their poor ſuſpected Mothers, and by an honorable Proviſion removed from all occaſion of being expos'd for a Livelihood. There he finds a Monaſtery well Endow'd by the ſame *See*, for the receiving thoſe unfortunate Women, who having follow'd ill Courſes, are willing to reform their Lives by a holy Converſion, where they may ſpend the reſidue of their Days in Piety and Devotion, and in making atonement for their paſt Offences; and where in the laying down their Trade, they are out of danger of ſtarving. This is what he finds practis'd at *Rome*, for the preventing and overthrow of all Lewdneſs and Debauchery. And beſides this, care is taken to diſcourage and puniſh all thoſe who are publickly known to perſiſt

ſiſt in their Wickedneſs; for as many as live thus infamouſly, are forbid to be preſent at any publick Aſſemblies, where Perſons of Honor meet, as at the *Corſo*, at Marriages, at Sung *Opera's*; they are forbid to go in Coaches in the Day, and to ſtir out of doors in the Night; they are oblig'd to enter their Names into a publick Liſt, and are defam'd for ever, by remaining Whores upon Record; they are depriv'd of all the Sacraments, and at their Death of Chriſtian Burial, their Carcaſes being thrown without the Walls into an obſcure place; and are not allow'd to make any Will; their Goods being all confiſcated to the Hoſpitals of the poor Girls, or for the maintaing thoſe Guards, who are ſet to watch and obſerve their Deportments. It has been attempted by divers Popes to root them quite out, and baniſh them the City; but greater Diſorders, and more grievous Sins having enſued thereupon, it has been thought more prudent to lay by that rigor, and without approving the Sin, of two Evils to permit the leaſt; this kind of Reformation ſo much deſir'd, being a thing impracticable, and not to be attempted without a more conſiderable prejudice to Chriſtianity. That profane Wit, who, upon the promulgation of the laſt Edict in order to the purging the City of this Plague, fix'd theſe Words upon the *Paſquin*, *Laudate Pueri Dominum*, knew well the ill Conſequences of this Pious Deſign; and as many as duely conſider it, will certainly confeſs, that tho' the uſing rigor for their utter extirpation would be more *Zealous*, yet the Permiſſion, as 'tis now, is more agreeable to a true Chriſtian *Prudence*. As to what concerns the vicious Lives of ſome *Popes* and *Cardinals*, he has reaſon to queſtion the truth of a great deal that is charg'd againſt them; but yet as to ſome part, he thinks the Evidence is beyond Exception. He knows 'tis very poſſible for theſe great Prelates to offend like other Men, they have their Imperfections, and are ſenſible of the Effects of corrupted Nature, like other poor Mortals; the *Chair*, the *Mitre*, or the *Cap*, are no Privileges in *this kind*; all are equally the Children of *Adam*, and 'tis not any *Dignity* whatſoever can exempt a Man from the Effects of *his Fall*. There's the ſame Law and Conditions for all Mankind; 'tis only the *Grace* of God Almighty can preſerve from Sin; and whoſoever by abuſing, or neglecting this *Grace*, or by God's permiſſion is depriv'd of it, whether *Pope*, *Cardinal*, or other, will undoubtedly fall. And whoſoever dies in mortal Sin without a true and hearty Repentance, there's no remedy but *Damnation*. If *Prelates* therefore unmindful of their great Charge, become wicked like other Men,

Men, they are to expect with other Men the ſame, or rather worſe Doom of Eternity. The *Great Judge* has no reſpect for their *Dignities*; but as by this Circumſtance their Crimes are more ſcandalous, ſo will their Puniſhment be more ſevere. Tho' the *Pope* therefore and *Cardinals* are his Superiors, and on this account challenge from him a great Veneration; yet is he no-where taught to have Reſpect for their Failings, or to take after their ill Example, when they offend. Sin is odious to him whereſoever he finds it, and 'tis no-where ſo deteſtable as in thoſe who are to Govern; in them it has a double deformity: and as their Duty to God and their Neighbor is much greater than of other People, ſo are their Crimes much blacker. But all this he do's without derogating from their Authority; for tho' he has a diſlike to their Failings, yet is he never to be wanting in his Reſpect; he is to Honor all his lawful *Superiors*, whatſoever they be, and to receive their Commands with a ready Obedience; their Wickedneſs may render them diſpleaſing to God, but it cannot excuſe any Subject from ſubmitting to whatſoever they order in the juſt diſcharge of their Duty. Men tho' in *Dignity*, are *Men* ſtill; and he never heard of any *Papiſt* ſo unreaſonable yet, as to pretend to an *Infalliblity* for his *Pope*, by which he ſhould be priviledg'd from Sin, or ſecur'd from offending his Maker. He do's not doubt but St. *Peter* himſelf (as the *Scripture* ſeems to intimate) and all the reſt of the Apoſtles, were concern'd in that Saying of St. *James*, *In many things we offend all*; and 'tis beyond queſtion, that as many as have worn the *Triple Crown*, have been all Sinners; all in the ſight of God Almighty, and ſome of them even to be ſcandalous to the World too. The *Infallibility* therefore the *Papiſt* ſo much relies on, is not any Privilege in the *Pope*, *Cardinals*, or *Biſhops*, by which they are protected from falling into Sin; but 'tis, *An Aſſiſtance of the Holy Ghoſt, by which the Church of Chriſt is infallibly taught all Truth to the end of the World*; ſo that the *Gates of Hell* ſhall *never prevail againſt her*; nor She teach any thing for the Doctrin of Chriſt, which is not really ſo. This *Infallibility* Chriſt has promis'd to his *Church*; and in confidence of this, he never fears falling into any Error of *Faith*, as long as he adheres to the Doctrin of this Church. Neither do's he think *this Aſſiſtance of the Holy Spirit* to be withdrawn from the Church, for the vicious Lives of ſome *Prelates*; the *Holy Ghoſt* was never promis'd to the *Church* for their ſakes only, neither for their Crimes will it be taken away. God, no doubt, foreſaw, and the Apoſtle ſpeaks of ſome, who being to Govern the Flock, would prove Deſerters,

ſerters, and inſtead of being Guides to Heaven, would endeavor to lead them to Deſtruction. The Apoſtle indeed gives caution to the Faithful not to follow them; but never intimates in the leaſt, that God would ever leave his *Church* for the ſake of ſuch Offenders. He knows God promis'd to ſpare the two Cities of *Sodom* and *Gomorrah*, if there could have been found but *Ten* Righteous in them; and it can never enter into his thoughts, that he has ſo ſhortned that Hand of *Mercy* to his Church, as to give it over to the power of Hell, in puniſhment of the Crimes of ſome *Prelates*: eſpecially ſince *this* has not an *Abraham* to intercede for it; but the *Blood* and *Paſſion* of the *Lamb*, who ceaſes not to be *Advocate* for it to the *Father*; and who has given his *unalterable Promiſe*, without Condition or Exception, that the *Spirit* ſhall teach it all Truth to the *conſummation of things*. He do's not doubt therefore, but that the *Faith* of the *Catholic Church* remains pure and unſpotted, notwithſtanding the ill Example of ſome eminent Men; they prejudice themſelves indeed, if they be vicious, and ruin their own Souls; but they can never overthrow the Church: This ſtands upon a better Foundation; Heaven and Earth ſhall paſs away, but *God's Word* ſhall never fail; *He* has ſaid, *He will be with her all days*: and that *Hell ſhall never prevail againſt her*; What Devil therefore can have led her into Error? Whilſt therefore he receives his *Faith* from the *Catholic Church*, and in his Life and Converſation obſerves the *Commandments*, he undoubtedly walks ſecurely. If he knows any to be Sinners, he'll pity and pray for them; but by the help of God he is reſolv'd to follow none of their ill Example.

CHAP. VI.

Of Proceſſions and Diſciplines.

Miſrepreſented.

HIS Church do's not take ſo much care in teaching thoſe in her Communion to be *really* devout, as to *appear* ſo. All her Methods

Repreſented.

THE chief Deſign of his *Church*, is firſt to Inſtruct all of her Communion in the *Faith* and *Doctrin* of *Chriſt*, as it was Preach'd by the Apoſtles, and has been deliver'd down by a continual

being rather for *shew*, and ostentation, than to inflame the Heart with Piety and Zeal. 'Tis a very Religious Act with them, and meritorious before God, to go in *Processions*; and whosoever will but make one of this *Train*, with a grave Look and a Candle in Hand, need not doubt but he has glorifi'd God sufficiently; tho' his Heart be never so deprav'd with idle and corrupt Thoughts, 'tis no matter for that; all's good and holy if he was but of the Number. But if we look into their *Lent Processions*, there's nothing more barbarous and bloody. All there is Cutting, Slashing and Whipping with *Disciplins* or Whipcords hung with Rowels, till they are cover'd over with Blood, and faint away under the weight of their own Hands. 'Tis nauseous and horrid but to look on; and nothing can be compar'd to it, besides the Sacrifices of *Moloch*, and the Scarifying Devotions of the Turks and Infidels. As if this Cruelty were well pleasing to God, or nual Succession of the Faithful in all Ages: and then to teach them the true Love of God and of their Neighbor, and to provide them of all Means necessary for the Salvation of their Souls: withal, assuring them, that the Seat of true Devotion is no-where but in the *Heart*; and that no external Action, however seemingly good, can be otherwise pleasing in the sight of God, than as the Heart go's along with it: but with this, that external Actions are acceptable to him, and nothing so *indifferent* in it self, but what by an Oblation of the Heart, becomes *commendable* and *Christian*. Whosoever therefore go's in *Procession*, without directing this Action to the Honor and Praise of God's Holy Name, do's certainly nothing more, than make an idle and vain shew of himself; whenas if he had done it with a pious Intention to recommend it, it had, no doubt, found acceptance before God. *Processions*, he finds, are a very ancient Practice in God's Church, and commonly us'd in solemn Thanksgivings, in great Festivals, in public Humiliations for the preventing the Judgments of God Almighty, and appeasing his just Wrath. *Tertullian* makes mention of them, *Lib. 2. ad Uxor. c. 4.* St. *Jerom*, *Epist. 22. ad Eustoch.* S. *Basil*, *Epist. ad Neocæs. 63.* and the Council of *Laodicea* in the Year 314. *cap. 7.* And St. *Gregory*

requir'd at their hands, and as if Sins were to be whipt out of the Back, which nothing can wipe out, beſides the Grace of God, and the true Repentance of the Sinner.

commanded both Clergy and Laity to be preſent in the public *Proceſſions*, in teſtimony of their Humility and Repentance, and to joyn in one Prayer to God, for the removing the Plague which then infeſted the City. And for his part, he cannot ſee any thing in this Practice, that can be in reaſon offenſive to Chriſtians, but that it is to the Honor of God, and edifying of our Neighbor. If it be commendable in private Families to ſing Pſalms and Hymns to the Glory of God; 'tis certainly more commendable to do it in Public: and if it be Chriſtian-like to perform it in Churches, it can be no Heatheniſh Superſtition to do the like *decently* and *orderly* in the Streets. If the *Bleſſing* or *Calamity* be *univerſal*, why ſhould not the *Devotion* be as *public* as the *Occaſion?* Can Chriſtians ſee the Streets lie open to all ſorts of Villanies and Crimes; and yet be ſcandaliz'd, when in the ſame Place they hear Praiſes ſung to God's holy Name? This Devotion indeed may ſeem improper to thoſe, who can approve nothing but what Cuſtom and Education recommends to them; but to an impartial Chriſtian it muſt needs be pleaſing, to ſee God Honor'd *every where* where he has ſeen him Blaſphem'd; he cannot like that God's Empire ſhould be limited, and the Devil's to be without Bounds. Vertue and Devotion is commendable every where; and nothing can render it improper or abſurd, but when it cannot be perform'd with due Reſpect and Reverence. He ſees the greateſt and moſt ſolemn Honor we ſhew to *Magiſtrates* and *Princes*, is when the Peers and Nobility, and their moſt Loyal Subjects, attend them in *Proceſſions*, bearing with them the Enſigns of their Power and Regal Authority. The Triumphs of a *Conqueror* cannot be more ſolemnly perform'd, than in this manner; and the Laſt *ſerious* charitable Office we ſhew to our *deceas'd* Friends, is to attend them in the like order to the Grave. If therefore the moſt ſerious and ſolemn Honor we give to our *Friends*, to *Conquerors*, and to *Kings*, be in *Proceſſions*, how can it be ridiculous to Honor God after the ſame way? 'Tis reaſon we ſhould give to God the *Beſt* of what we have, and it cannot be abſurd to Honor him, to whom all Honor is due, in the moſt *ſolemn* way. Thoſe Pious Diſciples who ſpread their Garments in the Way, *Marc.* 11. and having cut down Branches, went before, and follow'd *Jeſus* as he rode in triumph

umph into *Jeruſalem*, with the frequent Shouts of *Hoſanna*, *Bleſſed is he that cometh in the Name of the Lord*, did, no doubt, in this Action, Honor *Chriſt*; and ſince *He* was pleas'd to accept it from them, and reprehend thoſe who would have put a ſtop to the Acclamations, 'tis not becoming any Chriſtian to turn it into Ridicule. What can be more juſtifiable amongſt the Followers of *Chriſt*, than to maintain the practice of ſo warrantable an *Example?* If it were a devout Action in them to Honor the *Meſſias* in that way, it can be no Superſtition to do the like now. If it was edifying to True Believers to ſee the Zeal of thoſe People, it is capable of being ſo ſtill, whenſoever 'tis done with the like Intention. All *Superſtitions* indeed and *Abuſes* are very commendably *reform'd*; but to *reform* upon what *Chriſt* himſelf has done, he thinks is to act without Commiſſion. And now if in *Lent Proceſſions* in ſome Places are to be ſeen *Public Penitents Diſciplining* themſelves, 'tis not a thing he is much concern'd to vindicate, it being not a Practice recommended by the Church, but only a particular Devotion taken up by ſome People and Countries. However, he thinks it a thing not wholly to be condemn'd; if ſome Men are conſcious to themſelves of the guilt of crying and heinous Sins, and afterwards touch'd with a true Repentance, endeavor by their *Tears* and *Blood* to expiate their Crimes, 'tis nothing contrary to the Laws of God; nay, this ſort of Penance ſpringing from a good Principle, and an ardent deſire of appeaſing the Divine Juſtice, is undoubtedly very laudable and Chriſtian. 'Tis no new thing to uſe *Corporal Mortifications* in teſtimony of a ſincere Repentance, and for the preventing the juſt Vengeance of God; 'twas for this reaſon *Mordecai* and the Jews did *Faſt* and *Weep*, and lie in *Sackcloth* and *Aſhes*, *Eſth.* 4. For this reaſon *Job* did reprehend himſelf, and *repent in duſt and aſhes*, *Job* 42. For this reaſon did the *Ninivites* with their King proclaim a Faſt, lay by their Robes, put on *Sackcloth*, and ſit in *Aſhes*, from the greateſt of them to the leaſt, both Man and Beaſt, *Jon.* 3. And has it not been for this reaſon that ſo many of the Primitive Chriſtians have renounc'd the World, hid themſelves in Caves and Rocks, retir'd into Deſerts, and there finiſh'd their Days in a holy Courſe of Faſting and Prayer, of Labor, Penance and Mortification? And now ſince theſe auſtere Methods are not only beneficial for this end, but likewiſe for the reducing the *Body* into a due ſubjection to *Reaſon*, and curbing it in all its ſenſual Paſſions, extravagant Appetites and Exceſſes; why ſhould it not be allow'd, nay be commendable amongſt Chriſtians? If therefore there be any, who,

to withhold the Judgments of Heaven, will with *Job*, *Mordecai* and the *Jews*, *Fast* and *Weep* in *Sackcloth*, *Dust* and *Ashes*: If with the *Ninivites*, any will cry out to Heaven, and heartily repent in *Fasting*, in *Sackcloth* and *Ashes*: If with St. *Paul*, any will *chastise their Body, and bring it into subjection*, that so they may not fall from Grace, and become Reprobates, let them do it in God's Name. St. *Paul* says of himself, that he did *Chastise his Body*, that is in the Greek, according to *Erasmus*, *Make it black and blew*, and according to *Beza*, *Beat or Bruise it* (*contundo*); And 'tis related of St. *Jerom*, that he beat his Breast with a Stone. The Examples of these our holy Predecessors are sufficient to warrant the *Method*, and to assure us, that tho' God never gave *Command* for such *Severities*, yet as they were acceptable to him heretofore from them, so they will be from us; it being no strange thing, that *Free-will-Offerings* should be well-pleasing to God. 'Tis certain, the Substance of a *true Conversion* is in the Heart; and the most *perfect Mortification* is in the *inward Man*; and yet if *these* through *fervor* and *zeal* break forth in some, and shew themselves in the *Body*, to the Honor of God and Example of our Neighbor, what just Exception can be made? If some are touch'd with the Love of God and a sincere Repentance in their Heart, and express it by their *Tongue* in *Words*, 'tis well; if others shew it by their *Eyes* in *Tears*, 'tis well; if others by their *Breast*, in *beating* it, 'tis well; if others by their *Head*, in covering it with *Ashes*, 'tis well; if others by their *Back*, in wearing *Hair-cloth*, *Sackcloth*, or in *Disciplines*, is it not well too? 'Tis true, all these Ways are subject to *Abuse*; and there's not any of them, but what *Hypocrites* and *Dissemblers* may make use of as well as *true Converts*; but yet if they really proceed from a true sense of having offended God, in an acknowledgment of the Sinners unworthiness; for the imploring God's Mercy, and averting his Wrath; they can be offensive to none but such, who love either their *own Way* or *Ease* too much. The same *Spirit* works differently in different Persons; and tho' some *repent heartily* in their *Closets*, retir'd from all but God; yet whosoever quarrels with all *open Expressions* of Repentance, and makes Pageantry of all such Devotions as are perform'd out of that Retirement, seems to have but a little share of that *Holy Mover*, and do's not less than defame him who said, *Let your Light shine before men*, for a necessary Encourager to Hypocrisie and Dissimulation.

CHAP

CHAP. VII.

Of keeping the Sabbath-Day.

Miſrepreſented.

HE is taught to have little reſpect for the Fourth Commandment; keeping a Day *holy* in the Service of God, is out of date in his Church, and *Sabbath-breaking* with him is no Sin. Caſt but an Eye amongſt them, upon the *Lord's-Day*, and you may ſee it prophan'd without remorſe; all manner of *Servile Work* is every where permitted; they give no reſt either to Man or Beaſt. Step but into the next *Popiſh* Country, *Flanders*, and O the Abomination! On the *Sabbath-Day* Buying, Selling, Carting, Horſing, Travelling, and what not! All is Prophanation and Abuſe; all in Contempt of God's holy *Word* and Ordinance.

Repreſented.

HE is taught by his Church, that all Chriſtians are oblig'd to keep all the Commandments of God; that whoſoever breaks any one of them, certainly incurs God's high Diſpleaſure, and the guilt of Eternal Damnation. He is taught, that by the Fourth Commandment, as 'tis commonly call'd, he is in Duty oblig'd to keep holy the *Sabbath-Day*, (or, as Chriſtians call it, the *Lord's-Day*) by ſetting it apart for the Service of God, ſpending it in Prayer and Devotion, in the performance of good Works, to the Honor of God, and Benefit of his own Soul; that for this end Servile Work is on this Day forbidden, both in reſpect of Man and Beaſts; that he who do's contrary to this Law, is a Contemner of God, ſtands obnoxious to the Divine Vengeance, and ought to remember, with how ſevere a Hand the Tranſgreſſors of this Precept were puniſh'd heretofore, *Num.* 15. 35. This is the Doctrin of his Church touching this Commandment, thus 'tis Expounded to him, and all of his Communion, by the Council of *Trent*, in the Catechiſm compos'd & ſet forth by their Order and Approbation. And in this manner the Pariſh Prieſts are charg'd

Catech. ad Paro. p. 3. in Explic. Tert. Præcept.

charg'd to instruct the People as to the observance of this Day. Those *Papists* therefore that are zealous for the Honor of God, and desirous of their own Salvation, do endeavor *thus* to Sanctifie the *Lords-Day*, being equally solicitous for the due keeping this Commandment, and of all the rest. And whereſoever 'tis not thus holily and in the fear of God observ'd, whether by Papists or others, there (bating some Cases of Necessity) it must be some great Abuse, or else a neglect of Christian Duty, at which not only *Protestants* are scandaliz'd, but likewise every *good Papist*, who wishes with all his heart, that in this Point care were taken for a Reformation. He is well satisfi'd, that the Pastors and Prelates where such Abuses have crept in, are far from approving of them; and that such as comply with their Function, zealously declaim against them, both by Advice and Example encouraging the People to the Performance of their Duty in this so weighty a Concern. These may truly say in this, what S. *Augustin* did in the like Case, (*l.* 20. *cont. Faust. c.* 21.) *What we Teach is one thing, what we Tolerate another: 'Tis one thing we are oblig'd to Command, another we are bound to Reform; and till we can Reform, we are forc'd to Tolerate it.* And since it do's not take effect, he can only pity and pray for 'em, and wish that *this Day* were *duely* Sanctifi'd in all Places; not prophan'd by Buying, Laboring, and Traffick; nor yet, by Sleeping in Churches, idle Gazing and Discoursing, or making it a Day of *Laziness*, instead of Rest. But alas! This is not the only *Precept* that suffers violence, there's scarce any *Country* which has not its *popular* and darling *Vice*, and where some one of the *Commandments* is not grown unfashionable with disorderly Livers: See how little and pardonable a Sin *Gluttony* and *Drunkenness* is in some Places; in others, *Pilfering* and *Stealing*; in others, *Defamation*, *Lying*, Raising and Spreading *Scandals*, *Subornation* and *Perjury*; in others, *Cursing*, *Plaguing*, *Damning*, and *Cheating*. And thus whilst Christianity is the Profession, there's no Nation, but where the *Loose* and *Luke-warm* Pretenders make bold with some part of it, and become a Scandal to the rest, who always with a deep Resentment condemn that Extravagance they espy in their Neighbors, tho' other ways they are deeper in themselves. But all these are Abuses, and how far they can be charg'd upon the Prelates and Overseers, 'tis hard to determine. As for what is objected of *Flanders* in our present Concern, it may be consider'd, that that Country has been for many Years a Seat of War, that hence they have had occasion of Laboring in Fortifications, Carriages, Artillery, of Buying and Fighting on all Days alike; that by degrees

Sunday

Sundays by this means have lost their due Respect, and what was justifiable in time of War, has afterwards been retain'd by Abuse; this to any impartial Man may in some manner extenuate the Fault, tho' it cannot altogether render them blameless. Other Countries likewise, which lie under the Scandal of prophaning *this Day*, pretend some Apology for themselves, *viz.* The necessitous Condition of the poor Country People, who by their whole Six days Labor being scarce able to keep their Family from starving, can come to Town only on *Sundays*, and there are forc'd to provide themselves of some *Necessaries* for self-preservation; and think it no more a breach of the Commandment, to keep their *Wives* and *Children* from falling into the Ditch on a *Sunday*, than 'tis to pull their *Ox* or *Ass* out of it. But how far this Pretence may be real, he cannot tell. One thing he will never omit to own and declare, That his *Church* and *Religion* teach him to keep *holy* the *Sabbath-Day*, and approve no Abuses of this holy Ordinance; and in attestation of this, he here professes himself ready to concur to the best of his power, for the reforming all Corruptions of this kind, and cutting off all scandalous Liberties; and to endeavor that the *Sunday* be every where observ'd with a due Veneration, as shall be most for the Honor of God; not with a *Jewish Superciliousness*, which brings our Blessed Saviour himself under the Infamy of a *Sabbath-breaker*, nor with the Loosness of weak Christians; But with a Golden *Mean*, according to the Direction of Christ and his Apostles, and as becomes the Followers of such Masters.

CHAP. VIII.

Of Attention at Prayers. Of Praying in the Streets and in Company.

Misrepresented.

HE is taught to multiply Prayers; but no where taught to give Attention to them; 'tis but muttering over the Words, and let his

Represented.

HE is taught, that *Prayer* is a Christian Duty; and that no *Prayers* are acceptable before God, but such as are accompanied with an humble Heart, and a Mind rais'd up to Heaven. That the repeti-

Heart run at random, yet he has comply'd with his Duty. The external appearance is the whole care of his Church; and therefore tho' she obliges all her Members to hear *Mass* on all Sundays and Holy-days, yet she no-where commands them to bring their Heart and Attention with them: Nay, 'tis the Opinion of her Divines, that whosoever is but present at *Mass*, tho' his Mind was never there, but wholly taken up with idle Thoughts, and in an uninterrupted and voluntary Distraction all the time, yet he has fully satisfi'd his Obligation, without the least breach of the *Precept*. And is it not the same in saying their *Beads*, at the same time mumbling them over, and Saluting every Friend they meet, and frequently giving and receiving News from him with an *Ave Mary* still dropping? What is this but Lip-labor? 'Tis to pretend to Godliness, and let it all end in Words; to make a Shew of Religion, & make no more of it, but Froth and Shadow.

repetition of *Words* is fruitless, and all *external Devotion* vain, unless the *Heart* puts a value on them, and by a serious Oblation recommends them to the Throne of God. Whosoever therefore goes to *Mass*, and seeks no other Entertainment for his Thoughts, besides vain, idle or foreign Objects, do's no more like a *Christian*, than the *Walls* that are about him; and instead of complying with his Duty before *God*, do's most certainly offend him, by making a mockery of those *Holy Mysteries*, and presenting himself before his *Maker* like a *Beast* and not like a *Man*. 'Tis true, if he was present at *Mass*, tho' with never so many idle and distracted Thoughts, the *Church* can take no cognizance of him; because *This*, like other Courts of Judicature, *non judicat de interioribus*, do's not extend beyond what is apparent. 'Tis *God* is the only Judge of *Hearts* and *Thoughts*, and such Transgressions as pass not these Bounds, are not questionable by any Human Authority. Hypocrites and Dissemblers easily baffle all Human Laws. And *That Church*, which obliges its Members to be present every *Sunday* and *Holy-day*, and *That* which commads them to appear only once *a Month*, are equally at a loss in this Point. They can charge none with the breach of the *Precept*, who do but shew themselves

themſelves according to Order. And ſuch who come to Church for Conſcience-ſake, and continue there in a holy Exerciſe of Devotion; and ſuch who come there for Intereſt, to ſave themſelves from the Severity of the Law, with Hearts full of Rancor, Malice, and Contradiction, are alike unqueſtionable by any Court upon Earth. Heaven indeed looks upon them with another Eye, and will judge them according to their Hearts; but Human Laws fall ſhort of this, and reach not beyond outward appearance. However, 'tis the Duty of Paſtors to admoniſh their Flock, that they perform all their Devotions, both with a decent compoſure of Body, and with their Spirit and Soul rais'd up to God. This Advice is given by the Council of *Trent*, (*Seſſ.* 22. *de Sacrif. Miſſ.*) where it ſtrictly charges the Prieſts, 1. *A Sacerdotibus omnem operam, &c.* To perform their Duty with the *greateſt Purity and Cleanneſs of Heart poſſible.* 2. Forbids them to ſay Maſs, *Niſi prius qui interſint, decenter compoſito corporis habitu, declaraverint ſe Mente etiam & devoto Cordis affectu, non ſolum corpore, adeſſe*; Till thoſe that are preſent have declar'd, that they will aſſiſt there, not only with their Body, but with their Mind too, and a devout Affection of Heart. By which it is evident, that the Church is ſo far from thinking ſuch People (*viz.* who come without internal Devotion) to acquit themſelves of the Duty of Hearing Maſs, that could ſhe ſee their Interior, ſhe would not permit Maſs to be ſaid in their Preſence. 'Tis nothing but a *Calumny* therefore to affirm, that his *Church* is not concern'd for any *real* and *true* Devotion in her *Members*, or whether they bring their Hearts to Church, or no. For tho' ſhe cannot puniſh thoſe who come thither and leave them behind; yet ſhe declares to all in her Communion, that they cannot deceive the All-ſeeing God, that he is the Searcher of Hearts; that Lip-Devotion and going to Church are not regarded by him, unleſs the Heart go in Company; that all voluntary Diſtraction at Prayers is ſinful, and that Hypocriſie and Diſſimulation are moſt heinous offences. This he finds repeated in all his Catechiſms, in his Spiritual Books, in the Confeſſionary, in Sermons; and the inculcating this into the Minds of the People, he knows to be a neceſſary Duty of all thoſe who take Charge of Souls. But when all this is done, he muſt needs with a deep reſentment of his Soul confeſs, that through the neglect and wickedneſs of ſome Chriſtians, (if they are to be call'd ſo) Churches and Chappels are prophan'd with variety of Abuſes, and Men aſſiſt at Prayers and Sermons, as if their whole Buſineſs there were only an idle Diverſion; as if they deſign'd

to be a Scandal to their Profession, and to fill with shame and confusion as many as own the same belief with them. He cannot without grief and blushing reflect on the Indecencies and Misbehavior of some in those Sacred Places; how they Talk prophanely, Gaze idly, Glance lasciviously, Laugh rudely, Loll indecently, and upon *one* Knee seem to make Adoration to some *Demi-God*. But God be thanked, these are only the Abuses of insensible and unthinking Christians, and not the *Doctrin* of his *Church*, which both detests and condemns them; and owns that her greatest Calamities have sprung from these Slights and Contempts; and that there's none more certainly accurs'ed, than he, *qui facit opus Dei negligenter*, who do's the Work of God negligently. And now as these are *Abuses* of *Churches*, so there are others of *Prayers* perform'd elsewhere, which he is so far from justifying, that in this he'll joyn with the fiercest of *Adversaries* and decry them. For tho' he be taught by his Church to maintain and abet every thing that is *Good* and *Holy*; yet is he no-where taught to uphold *Abuses*. And therefore if any of *these*, through the Impiety, Ignorance, Craft, or Superstition of Men, have crept into the practice of Devotion, he's for having them rectifi'd, and will hold up his Hand for a *Reformation*; always provided, that this be done with a due deference to Superiors, be never attempted by *Schism* or *Rebellion*, and that the whole Frame of Religion be not overthrown for the redress of some Corruptions. However, amongst these *Abuses*, he do's not think the Practice of saying Prayers, even in the Street or elsewhere, is to be reckon'd; but rather that 'tis a pious Institution founded upon that Advice of the Apostle, where he exhorts us to *Pray always*. 'Tis the Duty of a Christian to serve his God with all his Power, with all his Strength, and with all his Soul, and this at all Times and in all Places; and he that keeps his Thoughts rais'd to Heaven, and his Heart fix'd upon his Maker with the least interruption, best satisfies this Obligation. Whether therefore it be in the Streets, or in the Fields, or in a Garden; whether Walking, Sitting, Standing, or Kneeling; in Company, or alone; when at Leisure, or at Work; *to Pray* is so far from being an *Abuse*, that 'tis in some manner a *Duty*; But this not of necessity to be perform'd in *Words*, but either in *Thoughts* alone, or by an *Oblation* of our selves and whatsoever we are about, to the Honor of God. Now this he do's not think can be done in all Places, at all Seasons, in all Company, at all Employments, without variety of Distractions. But what then? Are *Men* never to *Pray*, till they can do it like Angels? Or is it a Sin to raise

raise a *Thought* from our Business to Heaven, because we cannot carry it on without interruption? To continue on Prayers indeed amidst voluntary Distractions, is but *idle*, and nothing more than an insignificant Devotion of *Custom* or *Fashion*. Let those therefore who make shew of Praying while they are Talking, or perhaps Playing, examine themselves; if they jest with God, they are to answer it themselves, and neither He nor his *Church* need Apologize for their Follies: But as 'tis most becoming a Christian to break through the heat of Recreations, of Discourse, of Business, with frequent Ejaculations and Thoughts upon God; so it cannot but be most commendable to express the same Thoughts in *Words*. Some may think this to be improper and absurd at times, but I fear 'tis only such, who are Disciples of *Felix*, and with him do not like to hear of God and Goodness, but at what they judge to be a *convenient season*, Acts 24. 25.

CHAP. IX.

Of Confraternities, Miraculous Images, and Relics.

Misrepresented.

HE has many fair Invitations to Piety and Devotion, but they are only as so many Decoys to draw him into the Nets of Impostors, such who, like Mountebanks, with their Tricks draw in great numbers of Devotes to bring Grist to their Mill. To this End they make it their Business to institute new Confraternities or Brotherhoods, procure large Indulgences, and pretend a thousand false Miracles to be done

Represented.

HE has many great Encouragements to *true* Piety and *solid* Devotion, and those so founded upon the infinite *Goodness* of God, the *Passion* of Christ, and the *Reward* he has promis'd to those, who live according to his Law, and persevere to the end; that there can be no more Exception against them, than against Christianity it self. Besides these, there are others of an inferior rank, amongst which that of *Confraternities*, as they are call'd, or *Brotherhoods*, is none of the least. These being nothing but several *Societies* of Men, who purposing to

by their Images to delude the over-credulous People. A great noiſe they make about their *Images*, and of their *Relics*, how many Abſurdities do they relate? The *Holy Croſs* is in Fifty thouſand Places; and ſo many pieces of it are ſhewn, that if they were all together, they would ſerve to make up as many Trees as were in Paradiſe. They ſhew two *Heads* of St. *John Baptiſt*, as many of *Mary Magdalen*. And thus ſtriving to win the People to themſelves, they fly to Impoſſibles, and by abſurd Pretences render themſelves Ridiculous to all conſidering Men, and give occaſion of concluding their whole Religion to be nothing more than a Cheat.

ſpend their Days in the Service of God and their Neighbor, by common Conſent reſolve upon the conſtant performance of ſuch and ſuch Good Works: as the Saying ſo many Prayers every Day, Faſting ſo many Days in the Week, Confeſſing and Receiving the Bleſſed Sacrament ſo often in the Month; Viſiting the Sick, Relieving the Poor, Aſſiſting Priſoners and Captives, Burying the Dead, &c. And in this he can diſcover nothing contrary to Law or Goſpel; but rather that 'tis all moſt commendable and Chriſtian. He finds amongſt Men of other Perſuaſions, many *Societies* and *Bodies* of *Pariſhes*, *Countries* and *Companies* kept up, for the maintaining Trade and a fair Correſpondence, with a common Allowance for a *Sermon* and a *Dinner*. And may not *Societies* and *Brotherhoods*, be as innocent and edifying, which are united by a mutual Agreement, of *Prayers*, *Faſting*, and *Good Works*, for the encreaſe of Devotion and gaining Heaven? This then is all the Deſign of theſe *Inſtitutions*, and this the End of all their Rules and Preſcriptions. This may be ſaid to be a Practice allow'd and approv'd by his Church, not as to be impos'd on any, but free to all that are willing to enroll themſelves. But as for any thing beyond this, 'tis the Concern of *Particular* Men, and not of his *Religion*. And if there be any ſo abandon'd to Wickedneſs, as to make a *Trade* of Devotion, and to turn a holy Practice into Merchandiſe, 'tis becauſe they are *wicked*, and not becauſe they are *Papiſts*; 'tis by following the Suggeſtions of their own corrupt Deſires, and leaving the Doctrin of his Church; and *ſhe* is no more to anſwer for their Impieties, than a *Government* is for the Irregularities of thoſe who tranſgreſs the *Laws*.

Let

Let them be prov'd againſt them, and they will certainly be puniſh'd. As to all therefore that relates to the *Miracles*, to the *Images*, to the *Relics* belonging to any of theſe *Confraternities*, or elſewhere, his Church lays no Tie on him; and 'tis as free for him to *aſſent* or *diſſent* in theſe Caſes, as in Caſe of any other Matter of *Hiſtory* whatſoever: and every conſidering Man of his Communion obſerves no other Method in theſe things, than to give credit, as far as the Grounds and Motives deſerve. And in this there's no injury done to Truth, to Reaſon, to Prudence, or Chriſtianity. His Church teaches him no farther in this Point, than that God being *Omnipotent*, is as able now to work Miracles, as ever; and that he do's it whenſoever he judges it convenient for his greater Honor and Glory: But as to the *when* and the *where*, that's only left to Prudence to judge and determine. And for his part he has no difficulty in thinking, without any injury to his Faith and Religion, that as Men are raſh and inconſiderate in other Affairs, ſo they may be over haſty in crying up and believing of Miracles; and that 'tis poſſible among credulous People, there has many a Noiſe of *theſe* been ſpread and receiv'd, without any better Grounds than of Miſtake or Imagination. But what then? In caſe this were true, and that ſome falſe Miracles had been obtruded through Ignorance or Deſign; yet do's he not think it Reaſon or Chriſtianity, that the whole Buſineſs of *Miracles* ſhould be thrown by in the Lump; for this would be to run into the other Extreme, to exclude an *over-pious Credulity*, by making way for all kind of *Irreligion* and *Atheiſm*. For, as in Suppoſition, there have been falſe Miracles; have not there been *Falſe Prophets* too, *Falſe Apoſtles*, and *Falſe Goſpels?* And becauſe *That* under the Name of St. *Peter*, and *That* of St. *Andrew* and St. *Thomas* has been prov'd *Apocryphal* and Surreptitious; muſt thoſe of St. *Matthew* and St. *John* be reputed no better? Becauſe many *Preachers* have appear'd in Pulpits, and after a fair Preamble of *Hearken to the Word of the Lord*, have deliver'd nothing but *Faction* and *Rebellion*; muſt all of that *Coat* be branded for *Impoſtors?* And muſt *Chriſtianity* be hiſs'd out of the World for a *Fable* and a *Dream*, becauſe for *one Chriſt*, there has appear'd Five hundred *Seducers?* No certainly; 'tis the part of every prudent Chriſtian to make a difference between *Good* and *Evil*, between *True* and *Falſe*: and, as it becomes him, not to deny *every Beggar* that asks him, becauſe a great part of them are *Diſſemblers*; ſo neither can it be warrantable in him, to pronounce Sentence *in groſs*, againſt any thing that has relation to God's Honor and Glory, becauſe in ſome *Particu-*

lars

lars he's convinc'd of *Deceit*. As for *Miracles* therefore and *Relics*, (without mention of Particulars) let such as have Grounds enough to deserve *credit*, have it; and for others, 'tis no offence to his *Faith* or *Religion* to suspend all assent. If any assert confidently *Miracles* or *Relics* without due Grounds and Examination, they are *foolishly Pious* and *Rash*: if any cry up to the People *Miracles* and *Relics*, which they *know* to be *none*, they are no better than *Impostors*; and as much *Mony* and *Freinds* as they make by such *Frauds*, so much Wrath and Judgment do they undoubtedly heap up to themselves. This was certainly the Judgment of the *Fathers* in the Council of *Trent*, who for this reason took care to reform all *Abuses* concerning *Images*, *Miracles* and *Relics*, and gave in charge to all *Curates*, *Parish-Priests* and *Bishops*, to take care of preventing the like for the future. And now if since that time any others, either through neglect or designedly, have crept in amongst the Faithful, he knows no *Papists*, that will or ought to oppose their due Reformation. However he cannot think all to be *Abuses*, which by some are thrown into that List: he must needs own, that the almost innumerous Pieces of the *Holy Cross*, are a *seeming* Contradiction to his *Reason*, and that there's necessity of a Miracle to support it. But since he finds this Objection to be of Thirteen hundred years date, and the Solution as old, he'll rather close *piously* to respect those *Relics* with Antiquity, than with others, damn them all for an Imposture. St. *Paulinus*, Bishop of *Nola*, says, That *the Cross in its insensible Matter being privileg'd with a living Quality, has been so divided into almost innumerous Pieces, that it is not at all diminish'd*; and *that it drank in this lasting Vertue from the Blood of that Flesh, which suffer'd Death without being sensible of corruption.* And tho' the Sentiment of this *Father* be not *obligatory* to any, nor has any relation to *Faith*; yet since 'tis no Modern Invention, but recommended to him from that purer Age of Holy and Understanding Men, without the Contradiction of any; it seems more commendable to him, if not to assent, at least to suspend all Judgment, till there be better than that *Jewish Evidence*, of *How can this be?* to call it in question. The more troublesom Difficulty is that of the same *Relic* being shewn and asserted in *different Places*, and this he must needs own bears the face of a *Juggle*. But however he cannot positively condemn it as such, because he finds Prudent, Pious and Judicious Men Pretenders on both sides, each producing rational Grounds for what they challenge. And therefore he is more inclin'd to throw it upon some mistake

An. 390. *Ep. ad Sever.*

miſtake in *Hiſtory*, ſome miſtake in the *Name* or in the *Perſon*. It being no new thing for *ſeveral*, to put in their claim to the ſame thing. And *different Authors* being maintain'd by great Hiſtorians and Antiquaries, for the *ſame Book* of the very *Scripture* it ſelf. As therefore many Abſurdities ſpring from the diſagreeing Reports of Hiſtorians in other Matters, ſo likewiſe in this; and till *Men* come to be like the *Angels* in Heaven, there muſt be always allowances in conſideration of their Infirmities. Another occaſion of many Pretenders to the ſame *Relic* he finds to be, that generally whoſoever is in poſſeſſion of a Principal or conſiderable *part* of the *Garment*, the *Hand*, the *Arm* of a Martyr, gives it no other Name, than of the *Garment*, the *Hand*, the *Arm*; and ſo the *Whole* ſeems to be multiply'd to an Abſurdity, when in reality there are not ſo many *Wholes*, but only ſo many *Pieces*. This then is what he finds and underſtands concerning *Fraternities*, *Miracles* and *Relics*; what is *good*, *true* and *juſt* in them, he thinks no body will be againſt; and for his part, his *Church*, *Faith*, or *Religion* teach him to be for no more. And if there be any thing *otherwiſe* in them, he will do Service to his Church, that will diſcover it and prove it, that ſo it may be thrown out of doors.

CHAP. X.

Of the manner of Invocation and Titles of Honor us'd to the V. Mary *and Saints, and ſuch as ſeem proper only to God.*

Miſrepreſented.

HE owns a *God* indeed, but ſo that he has in a manner dethron'd him, or at leaſt made the *Virgin Mary* & *Saints* equal with him. His Addreſſes to them are all in common, and if we may take meaſure from his own Books, *God* and the *Virgin Mary* are alike to him. His *external*

Repreſented.

HE owns one only *God*, Creator of Heaven and Earth, believes and puts his truſt in him, as in his Supreme, Sovereign, and only Good. He is ſo far from dethroning him, or making any thing *equal* with him; that he confeſſes it to be a moſt Heatheniſh, blaſphemous and damning Sin. He believes God to be his *only God*, that every thing beſides him, whether in Heaven or Earth,

Signs of Devotion and his *Words* are the ſame to *both*. 'Tis not only *Holy Mary Pray for us*; but *Help us Mary, Be our comfort Mary, Strengthen us Mary, Enlighten us Mary*; and a thouſand ſuch like Expreſſions, than which nothing greater can be ſaid to *God* himſelf. And then has not he our *Ladies Pſalter*, wherein the Pſalms in the higheſt Strains of Prayer are apply'd to the *Virgin Mary*; the Name of *God* being every where left out, and the Name of the *Virgin Mary* put in the place? And what more preſſing Argument than that of the *Maſs-Book* Printed at *Paris*; in which *She* is deſir'd not to *Pray to*, but to *Command* her Son? And now what ſignifie all his Proteſtations to the contrary, ſince his own *Words*, and *Actions*, and *Proſtrations* and *Prayers* fly in the very Face of him, as undeniable and moſt convincing Proofs of his Blaſphemy and Prophaneneſs.

Earth, is nothing more than a *Creature*, and the work of *his* Hands; and that there's no more proportion betwixt *God* and any of the *Saints*, even the *Virgin Mary*; than between *Infinit* and *Finit*, *Omnipotency* and *Weakneſs*, than betwixt *God* and his *Creatures*. This he is oblig'd to confeſs, and that there's no poſſibility of Salvation for any, that believe or maintain the contrary. But now notwithſtanding this *infinit diſproportion*, yet he acknowledges that his *Words*, his *Addreſſes*, his *Actions* are many times the *ſame* to *God*, to the *Saints*, and to *Men*; if they are taken as *dead* kind of Motions, and abſtracted from his *Intention* which *animates* them, and gives them their *diſtinction*. For as he ſays to *God*, that he *loves*, *honors* and *reſpects* him; ſo he ſays to the *Saints* and to his *Neighbor*, that he *loves*, *reſpects* and *honors* them. He ſays to *God*, that he *hopes* in him, *relies* on him, and *truſts* in him; ſo many times he ſays to his *Friend*, he meets in the Street. He ſays to *God*, Thou art my *Father* and *Comforter*, *ſave* me, *redeem* me, *bleſs* me, *help* me, *ſtrengthen* me, and *overthrow* all my Enemies; the ſame *words* he oft-times ſays to *Men*. He *uncovers his Head*, *kneels*, *proſtrates*, *holds up his Hands and Eyes*, *weeps*, *aks pardon and forgiveneſs of God*; and the ſame *Actions* on occaſions he do's to *Men*. And ſo likewiſe of almoſt all other *Expreſſions*, *Actions* and *Motions*: ſo that if any one were ſo inconſiderate,

rate, and raſh, as to meaſure his *Faith* by *theſe*, he might ſoon be concluded an Atheiſt, a Polytheiſt, a Blaſphemer, and what not? And would not the whole Chriſtian World be caſt after him into the ſame Liſt? What would become of *Abraham*, who *bowed himſelf toward the ground* before the *Angel*? Gen. 18. 2. What of *Joſhua*, who *fell on his face, and did worſhip* the Angel *Captain of the Lord's hoſt*? Joſ. 5. 14. Would not *Abigail*, by this Rule, be condemn'd, for making an Idol of *David*, becauſe ſhe *fell before* David *on her face to the ground, and fell at his feet, and ſaid, Upon me, my Lord, upon me let this iniquity be, and let thine hand-maid, I pray thee, ſpeak in thine audience, and hear the words of thine hand-maid.—I pray thee, forgive the treſpaſs of thine hand-maid*? 1 *Sam.* 25. 23, 24, 28. For what greater Expreſſions could ſhe have us'd even to *God* himſelf, of *Adoration, Humiliation, Contrition, Praying, and asking Pardon* for her Offence? And muſt not *Daniel* be neceſſarily branded for a *Blaſphemer*, for addreſſing himſelf to *Nebuchadnezzar* by the Sovereign Titles of, *O King*, and *King of Kings*; and telling him that he had a *Kingdom, Power, and Strength, and Glory*: *Dan.* 2. 37. which are the Attributes expreſly given to God himſelf? And then, do's not *Nebuchadnezzar* idolize him agen, who *fell upon his face, and worſhip'd* Daniel, *and commanded that they ſhould offer an oblation and ſweet odors unto him*? at the ſame time confeſſing that *Daniel's God was a God of Gods, and a Lord of Kings*; and *Daniel* not at all reproving him for what he had done? *Ib. v.* 46. The ſame thing did the Sons of the Prophets to *Eliſha*, who *bowed themſelves to the ground before him.* 2 *King.* 2. 15. So did the *Shunamite*, who *fell at* Eliſha's *feet*. *Ib.* 4. 37. So *Judith* adored *Holofernes*; and *Achior Judith*. So that if this *haſty* way of concluding Men *Atheiſts* and *Blaſphemers* be once follow'd, as many holy Men as have ever liv'd in the World, muſt neceſſarily fall under the Infamy; and there's no remedy, but ſetting up for *Quakeriſm*. But alaſs, this way of Cenſuring has more of Paſſion in it, than Reaſon or Chriſtianity: and a little ſerious Conſideration upon what we ſee and hear even from Beggars in the Street, from Men in their Neceſſities, from Subjects to their Princes, both as to their Expreſſions, Actions and Deportment, will eaſily inform us, that there's *ſcarce* any *Word, Title, Behavior*, or *Phraſe* us'd to *God Almighty*, but what common Practice do's ſometime apply to *Creatures*, without the guilt, or even ſuſpicion of *Idolatry*: *Theſe*, having no poſſibility of being either *Good* or *Evil*; but only as they receive it from the *Intention* that directs them. If therefore we are ſo *Moderate*, as to ſee and hear *this*

done to one another without Scandal; why should we be so *severely Censorious*, when the *same* is done to the *Blessed* that are in Heaven? If a Man in his Necessity may *innocently* say to his *Neighbor*, *Help me*; how comes it to be a breach of his Duty, to say the *same* to the *Virgin Mary*, or a *Saint* that is in Heaven? If a Man may say to his *Friend*, *Protect me*, *Govern me*, *Direct me*, *Defend me*, &c. without any offence either to *God* or *Man*; why should it be an inexcusable Blasphemy, to say the like to those that are in Glory? A *Papist* makes no more a *God* of the *Virgin Mary*, or a *Saint*, when he *thus* addresses himself to them, than he do's of *Man*, when he uses the *same Expressions*. He knows, neither the one nor the others are any more than *Creatures*; and he asks nothing of them, any otherwise than in their *Degree and Condition under God* they are capable of giving him assistance. *Man* may be serviceable to him by his Authority, by his Interest, by his Advice, by his Learning, by his Art, *&c.* if God be so willing: and for this it is he becomes Petitioner to him; The *Saints* in Heaven may be serviceable to him, by their *Prayers*, interceding *to God* for him; and this he asks of them. So that in whatsoever words he expresses himself either to *Men* or *Saints*, he means no more, than as depending of God, and in subordination to his blessed Will they are capable, so they would concur to his Relief. And in this, where's the Blasphemy? Where the Idolatry? This is the Sense of the whole Church, and thus 'tis Explicated to the Faithful in her Catechisms and Sermons; and declar'd in the Council of *Trent*; and none can be ignorant of it, but those that *will not know*. But now for the *Mary-Psalter* and the *Phrase* of the *Parisian Mass-Book*, they are indeed *extraordinary*; and as such reputed by those of his Communion: the latter was an Hyperbolical Expression, suitable to the *French Genius*, but soon lay'd by as improper, and now no-where to be found, but in the Monuments of those, who record every thing that will serve to blacken their Neighbor. The former is a Book the Devotion of a Private Person, whoever he was: And tho' such Applications sound very scandalous to some Ears, yet not so much to his; because he is very well satisfi'd they were never intended to Deifie the *Virgin Mary*, or to make her equal to God; but only to be accommodated to her in an *inferior way*: such as is frequent in the *Fathers*, when in their Panegyrics and Orations, they often apply the words of *Scripture* to the *Saints*, tho' spoken there of *Christ*. And did not *Christ* himself do this, who owning himself the *Light of the World*, yet said to his Apostles, *You are the Light of the*

the World. And is it not the ſame in the *Old Teſtament*, where even the Sovereign Name of *God* is given to *Prieſts*; *Ego dixi Dii eſtis*, *I have ſaid ye are Gods*, and where in the Caſe of *Joſhua*, God is ſaid (according to the *Vulgar Tranſlation*) to have *obey'd* the Voice of *Man? Joſ.* 10. 14. And upon a little conſideration he cannot but wonder, how *this Age* ſhould come to be ſo ſqueamiſh in this Point above all others, it having been bleſs'd with a Generation of Men, who could hear an Un-Soul'd Wretch honor'd, doted on, and maintain'd under the blaſphemous Title of *Saviour of the Nation*, and two Perjur'd Villains proclaim'd for the *Witneſſes* mention'd in the *Apocalyps*, and ſit down contented with this for a long time, without Scruple, without Remorſe, without Contradiction; and yet at the hearing half ſo much given to a *Saint* in Heaven, they are preſently ſtartled at the Blaſphemy, and their Stomachs turn. And have not theſe Men very uneven Conſciences? But it ſeems 'tis *What you will*, and *as much as you will*, excepting only to the *Virgin Mary* and the *Saints*.

CHAP. XI.

Of the Papiſts hiding their Religion from Proſelites, and not diſcovering to them the Myſteries of it, till they are made faſt.

Miſrepreſented.

HE makes many *Converts*, as he calls them, to his Religion, but 'tis all by a Trick and a Cheat. He lays down fair Propoſals, and invites Men in by the weighty Arguments of *Scripture*, *Reaſon* and *Antiquity*; with repeated Proteſtations, that his Church teaches only thus

Repreſented.

HE is very deſirous of undeceiving poor Souls, & bringing them to the knowledge of the *Truth*; but for the effecting *this*, he is taught, that the *Means* ought always to be proportion'd to the *End*; and that no evil thing whatſoever ought to be done, for the compaſſing this ſo good a Work. The charge therefore that is brought in againſt him of *Lying* and *Diſſembling* in order to the

and thus; and then produces Catechisms and Books compos'd for the purpose, wherein the whole Business is made out very fair and taking. But in the mean time shews nothing of that confusion of *Mysteries*, which lies behind the Curtain, no, these are not to be disclos'd and made known to *Proselytes*, until they be first made safe and fast enough. And thus he wins poor silly People into his *Errors*, by the same Method as the Devil do's, when he has a mind to deceive, who shews himself like an *Angel of Light*, and holds his *Cloven-Foot* as far back as he can. So that upon the whole the *Papist* has one part or kind of *Faith*, which he is to own in Public, and to profess for the drawing over *Converts*; and another to teach them, when they are in and secure: for when he perceives them once setled, then it is they are admitted to a full sight of their Religion, their Heads are fill'd with Fopperies, Absurdities are instill'd into them like Gospel, and what was before disown'd to gaining Proselytes, he utterly denies; and detests the Fact with all his Heart, as most abominable in it self, and odious in the sight of God, who being the *First* and *Essential Truth*, can approve nothing, which is so great a Contradiction to his very Nature. The *Means* therefore he uses in the exercise of this Christian Duty, is plainly to lay open the *Faith* of his *Church*, to shew it to be agreeable to the *Word of God*, to have been taught by the Apostles, receiv'd, maintain'd and deliver'd down to us by the *Faithful* of all succeeding Ages, and that 'tis now the same as it has been always, without addition or diminution. This *Faith* he owns declar'd in the Council of *Trent*, Explicated in the Catechism *ad Parochos*, in *Veron*'s *Rule of Faith*, in the Bishop of *Meaux*'s Book, in great numbers of other *Catechisms* set forth for the Instruction of the Ignorant. This *Faith* he receives with the whole Church, and *this same* he delivers to Proselytes, and when they understand and assent to this, he has no other part, no other kind of Faith to teach them. As to what therefore is suppos'd to be reserv'd behind the Curtain, and not to be disclos'd, till his *Converts* are first made safe and fast enough; 'tis nothing but Imagination, a vain Chimæra, an idle Dream: 'tis nothing but the Report of the *Jewish Spies*, (*Num.* 13. 32.) who being

to them as abominable, is now taught them for a neceſſary Duty.

being ſent to view the *Land of Canaan*, gave it out, That however Pleaſant and Inviting it ſeem'd; yet thoſe that enter'd it, would certainly find it full of Bugbears, and *Giants*, and to be a *Land that devoureth the Inhabitants*, ſo to diſcourage the People from going forward, and poſſeſſing themſelves of the Country, God had commanded them to enter. And really he cannot but wonder at the ſtrange Confidence of ſome in this Particular, who knowing nothing more of *his Religion*, beſides the Extravagancies of ſome of its Profeſſors, that is, juſt enough to rail at it, yet boldly undertake to inſtruct him in his *Faith*, and to aſſure him, his *Church* teaches him *thus* and *thus*; that he's oblig'd to believe *ſo* and *ſo*; that if he's a *Papiſt*, he muſt do *theſe* and *theſe* things; and ſo take upon them to inform him of his Religion, and to perſuade him, they know it better than he do's; ſo running over all the *Vices*, *Follies*, *Exceſſes*, *Failings*, *Odd Opinions* of any of his Communion, for ſo many *Duties* and *Doctrins* of his *Church*. Which to him ſeems ſo great an Abſurdity, that for his part he thinks every Sputtering *Monſieur* might as well ſet up to teach him the *Idioms* and true Pronunciation of the *Engliſh* Tongue: He that never ſaw more of the Ocean than *Wrecks* caſt upon the Shore, might as well undertake to Pilate him over it: A *Jew* might as well pretend to be his *Maſter* in *Chriſtianity*; and every *Scavenger* to be *Surveyor* of the City. For what skill are they likely to have of his *Religion*, who commonly look no farther into it, than to know how to ridicule it; and who cry up the *Opinion* of every *Author*, for the *Doctrin* of his Church? He looks upon his *Religion* as of greateſt Concern to him imaginable, as teaching him how to ſerve God, and worſhip him after his own good Pleaſure, and directing him to the beſt Means for the Salvation of his Soul. For this only Reaſon has he embrac'd his Religion, and for this only Reaſon do's he perſevere in it. And had he been taught by it either at the time of his being reconcil'd, or after he was made ſafe and faſt enough to it, any thing ſo Diſpleaſing to God, ſo Prophane, ſo Superſtitious, ſo Idolatrous, ſo Cruel, ſo Silly, ſo Unreaſonable, as Adverſaries commonly report, he acknowledges that he neither could, nor would be any longer a Member of it. He do's confeſs, that were the Doctrin of his Church ſo abominable and monſtrous, as is the Idea and Imagination the *Vulgar* have of it, or were it really guilty of what Pretenders of an higher Rank charge againſt it, that he would not only ſet the

Reforma-

Reformation before it, but even *Turciſm*, and the Savage Devotions of the *Cannibals*; and that he would mark out as many as embrace it, for nothing more than Brutes, Madmen, or Fools. But, God be thanked, he finds his *Religion* of another Conſtitution, and, as he is to appear before the *Divine Tribunal*, he profeſſes, that he has been never taught by his *Church*, either at his entrance, or any time after, any thing deſtructive of his Duty he ows to *God*, or his *Neighbor*; but *in moſt Particulars*, quite contrary to what 'tis reported. And that, amongſt many others, it has been to him a convincing Argument of the truth of his *Religion*, to ſee by what *Engines* 'tis oppos'd: and that ſince he finds 'tis render'd *odious* to the world, chiefly by *Calumnies*, *malicious Exaggerations*, *Miſinterpretations*, *falſe Applications*, &c. he cannot but conclude, that 'tis only the Devil is angry at it. But now upon the whole, to put the Sum of this *Charge* to the Examination of common Reaſon and Experience: If it were the Practice of his *Church*, to invite in *Proſelytes* by fair Propoſals, and repeated Proteſtations, that *this is the only Doctrin of his Church, and thus 'tis to be believ'd, and no farther:* and when they are once made ſafe and faſt enough, then to fill their Heads with Fopperies, to inſtill into them Abſurdities, to inſtruct them in Cruelties, to reveal to them Myſteries of Nonſenſe and Iniquity, and contradict all the former ſo ſolemn Proteſtations: If this, I ſay, were the Caſe and Method of his *Church*, muſt not a Man bid defiance to his Reaſon, to think that ſo conſiderable numbers of *Converts* ſhould go over to her, and none make diſcovery of this *Abuſe*; that they ſhould be ſo bewitch'd, to find and ſee themſelves deceiv'd and cheated, and ſit ſtill under the *Sham*, without delivering themſelves from the Impoſture, and giving caution of it to their Neighbors? It is not unuſual indeed in *trivial* Matters for Men, after they have been cheated, by diſſembling and ſilence to encourage others after them into the Trap for Company, as the Gentleman did, who on Chriſtmas-night having been deceiv'd firſt himſelf, ſtood by in ſilence to view Numbers crowding into the Chappel, to ſee the *Rocking of the Child*. But to believe this of a world of Men, in a Buſineſs of *Eternity*, in a Concern of *Salvation*, in an Affair of their own *Souls*, of their *Childrens*, and their *Generation* after them; to think, that under ſhew of *Paradiſe*, they ſhould be trepann'd into a Precipice of *Hell*, there *voluntarily* to remain, to deſire no Relief, not to cry out againſt the Cheat; but to be well ſatisfi'd with all, to acknowledge it an ineſtimable Bleſſing of Heaven, to invite their Friends after them, to beg God's Grace never to depart thence,

but

but there always to live, and there to die; this is a thing beyond all credit, above the power of Nature, out of the reach of all Senſe and Reaſon; and there needs no more than a bare repetition of it, for the proof of its being *impoſſible*; and to evidence that the *Papiſt* is not ſo induſtrious to hide any *Cloven-Foot* he has, while he makes *Converts*; as others are to borrow (I know not whence) Fifty times more *Cloven-Feet*, than the *Beaſt* had Horns in the *Apocalyps*, and fix them upon the very *Face* of *Popery*: by ſuch *Monſters* to fright People from approaching it, and to leſſen the numbers of its Admirers.

CHAP. XII.

Of Pilgrimages.

Miſrepreſented.

THE Papiſt is taught to eſteem *Pilgrimages* as a great Devotion; and for nearneſs and ſureneſs there's no way with him to Heaven, like going by *Our Lady of Loretto*, *Limina Apoſtolorum*, or *Compoſtella*. Theſe Places are Antidote enough againſt the blackeſt of Sins; and he has very ill fortune, who leaves not here the guilt of all his Crimes behind him, and comes not as *clean* out, as *Naaman* out of *Jordan*. And is not this a rare Invention, to teach People Chriſtianity by making them *Vagabonds*: to make them undervalue the

Repreſented.

THE Papiſt do's not queſtion but Going in *Pilgrimage*, if it be done as it ought to be, is a Practice very acceptable to God, tho' not *obligatory* to any: But as for the *relying* upon *this*, ſo as to neglect any other Chriſtian Duty, either of a holy Life, or a ſincere Repentance, 'tis certainly moſt abſurd in it ſelf, wholly deſtructive of the Doctrin of Chriſt, and unbecoming as many as pretend to be his Followers. He is taught, and believes that nothing is capable of reconciling a Sinner to Heaven, beſides the Grace of God working a Converſion upon the Heart, by a ſincere Repentance, and a firm Purpoſe of Amendmendment; and that to expect Remiſſion of Sin from the performance of any *external Action*, without

Practice of a Good Life, the Observance of the Commandments, and a hearty Conversion, by swelling their Fancy with the great worth of these Holy Rambles? As if God did not hear our Prayers in all Places; as if a contrite Heart were not as acceptable to God at home, as at *Compostella*; and as if *Loretto*, above other Places, had the Privilege of reconciling a hardned Sinner to the Favor of Heaven. He that thinks to expiate a Sin by going *Bare-foot*, do's the Penance of a *Goose*, and only makes one Folly the atonement of another. But 'tis the wondrous *Images* that draw the Papists to these Places, 'tis to Pray to them they go so far, not questioning, but by means of such Favorites of Heaven, they shall be the sooner heard. For to what purpose else do so many go in long Pilgrimages to certain Images, if they do not hope to be better heard for Praying there?

without this *inward change*, is but a vain Presumption, and a groundless Hope. He is taught however, that many external Actions perform'd out of a real intention of appeasing the just wrath of Heaven; or for the obtaining this Repentant Grace; or in Thanksgiving for Benefits receiv'd; or for the increase of Devotion, are certainly very acceptable in the sight of God, and commendable in a Christian. Such are the *Recital of Vocal Prayers*, *Tears*, *Visiting the Sick*, *Comforting ones Neighbor in Distress*, *Accompanying a Corps to the Grave*, &c. And may not *Pilgrimages* here very reasonably take place? If these be undertaken for the Honor of God, on any of the foremention'd Intentions; what should hinder the excellency of the *End*, from giving a true *worth* to the Action, and from an *Indifferent*, making it a *Christian* one? If a Man will make his Prayers a *Closet-work*, and say them to the Honor of his *Maker* in that *Retirement*, he do's very well: if another will go to his *Parish-Church*, to perform this Duty, he do's likewise well: And if a Third, having leisure, thinks fit to go *Six Mile off* upon the same good Intention; besides the Prayers he's to say, offering to God the difficulty of his tiresom Journey, the denying himself the Company of his Friends, the lawful Recreations, and agreeable Ease, which in that time he might, without offence, have enjoy'd; do's not he likewise

wiſe do well? Is there any ſuch Difference in theſe *Three*, either as to the *Action*, the *Object*, the *End*, the *Intention*, or any *Circumſtance*, that what the Two former do, ſhould be moſt laudable and conformable to the Duty of a Chriſtian; and what the *Third* do's, ſhould be Ridiculous, and an idle Superſtition? They appear to him all with the ſame Face; and he ſees no other diſagreement, than that, to the Prayers which the *Two former* ſay, the *Laſt* adds ſome *Pains* and *Toil* and *Self-denial*, which he voluntarily undergoes for the ſame *End*, for which the *Prayers* are offer'd. And if for doing *this more*, he is to be hiſs'd at for a Lover of Fopperies, then Farewel Chriſtianity.

If we are to govern all our Actions, that are directed to the Honor of God, by that *bare* Weight and Meaſure, of *doing nothing more than needs muſt*: Then certainly *Judas* was in the right, when he condemn'd St. *Mary Magdalen* for a Prodigal, in waſting ſo much Rich Ointment on our *Redeemer*'s Feet, for waſhing them with her Tears, and wiping them with her Hair. *Joſeph of Arimathea* muſt be ſet on the ſame File, for his purchaſe of Spices and Perfumes, for the Enterment of Chriſt's Body. And muſt not St. *John Baptiſt* come into the Liſt, for his unneceſſary Retirement into the Deſert, for his leaving his Father and Mother, and denying himſelf the ſatisfaction of their plentiful Table, for *Locuſt* and *Wild Hony*? And what name muſt *Zaccheus* have, for his ſo over-liberal and uncommanded Proffer of, *Lord, the half of my Goods I give to the Poor*? Luc. 19. And then thoſe Primitive Chriſtians, *Act.* 4. 34. who ſold their Lands and Houſes, and laid the Prices at the Apoſtles Feet, what better Title can they deſerve, beſides of ſo many unthinking Prodigals, Enemies of Chriſtian Liberty, and Founders of Popiſh Fooleries? But alaſs! Theſe are only impious and prophane Principles, under the Cloke of Reaſon and Religion, and covertly deſign'd for the overthrow, of what openly they pretend to maintain. Whoſoever conſiders the infinit Obligations Chriſtians ow to God, and the numberleſs and heinous Offences whereby they have ſo juſtly deſerv'd his Wrath, can never think they can do *too much*, either in Gratitude for what they have receiv'd, or in Acknowledgment of what they have committed, or for the obtaining the Mercy they earneſtly deſire, but are always *unworthy* of, when they have done their *All*. At the end of our *beſt Endeavors*, of our *greateſt Abnegations*, and the moſt *zealous mortifying and humbling* of our ſelves, we are ſtill *Unprofitable Servants*. And he that is afraid of *over doing* in this kind, and forbears the performance of any thing he can do to the *Honor*

of God, however disagreeable to Flesh and Blood, *barely* upon the Principle of, *Who requir'd this at thy hands?* is but a *Christian* by halves, understands little of God's *Goodness* in the Benefits and Blessings he has bestow'd, considers not the *Blackness* of his Crimes, shuts his Eyes against the pressing Example of Christ, who when he could have abundantly merited our *Redemption* by one Drop of his Sacred Blood, did notwithstanding, voluntarily, and out of the excess of his Charity, permit himself to the mercileſs Rage of his malicious Enemies, to be dragg'd by them through Scorns, false Accusations, Buffets, Scourges, Shame and Confusion, to the tormenting and disgraceful Death of the Cross; and this for us Men, and for our *Example*; *Example*, I say, but *now* out-dated, it seems, and not to be follow'd but by such, who know how to bear the derision of *Popery* and *Foolery*, and are not afraid of *over-doing*, notwithstanding the so perverted Check of, *Who requir'd this at your hands?* And now, if considering our Obligations to God, our own Crimes, and the Precedent of our *Redeemer*, a Christian is out of danger of *doing too much*, in whatsoever relates to the *Honor of God*; why should *Pilgrimages* be thrown by for *Superstitions*, which are nothing but *Going to Church to Praise and Pray to God*, with the *addition* of a tedious Journey, of being expos'd to Hunger and Cold, and of many Self-denials, which only those are truly sensible of, who have gone through them? Are these *too much* to be done for God? Or need a Christian be afraid of coming *too near* Christ, in *voluntary Abnegations* and *Sufferings?* Can *these* so *defile* any Action, that what is otherwise *Good* and laudable, is now by *them* render'd odious, and made a *Crime*? Certainly those that are Asserters of this Doctrin, neither know *themselves*, nor what *God* is, and are setting up for a *New Heaven*, to be gain'd without pains or trouble, and for which those *uneasie* Doctrins, of *Denying our selves*, of *Forsaking all*, of *Taking up our Cross and following Christ*, are altogether *unnecessary*, and to be thrown by as the Dreams only of *Melancholy Saints*, and the Relics of *Popery*. But if some think fit thus to embrace the Method of *Abnegation*, for the Honor of God, and in Praising his holy Name; what necessity of thus flocking to one Place more than another, since God is alike in all Places? 'Tis true, God fills the whole World, there's no Place void of his holy Presence, and wherein he hears not the Prayers of all those, who with Humility address themselves to him. And yet 'tis evident too he manifests himself *more particularly* in one Place than in another, and gives most convincing Arguments, that he has a preference for some Places before others.

others. The *Reason* of this may be as inscrutable as his *Judgments*; but however the thing is evident beyond exception. We are certain by *Scripture*, he made choice of the *Land* of *Canaan*, before all other Countries; that in *Canaan*, *Jerusalem* was most acceptable to him; and that *the Lord loveth the Gates of Sion, more than all the Dwellings of Jacob*, (*Psal.* 87.) And if a Person in those Times should, upon this Consideration, have visited these Places, to the Honor of God, and with hopes of having his Petition *there sooner* heard, what folly had he been guilty of? If God is so pleas'd to manifest his Power and Goodness in *Jordan*, 'tis not the preferring of *Abna* and *Pharphar* before all the Waters of *Israel*, (2 *King.* 5.) can be reason enough to expect Relief in these, rather than in *Jordan*. *Genesareth* may be as good as the *Probatica*, and yet the *Lame* crowd about this, because they find God has made choice of it for their Cure. He was certainly present with these *Cripples*, while at home in their Houses; and yet they go to seek him at this *Pond*, because he was pleas'd in that Place above others, to shew himself their *Physician*.

And now if in the *New Law* unquestionable Histories assure us, that God *more particularly* shews himself at the *Tombs* and *Monuments* of his *Saints* and *Martyrs*; that there he sends more speedy Relief to the Cries of the Poor; comforts the Afflicted, cures the Diseased, and works more frequent Miracles than elsewhere; are not these sufficient Motives, to call the Faithful thither, for imploring the Divine Assistance, and obtaining his Mercy? They were certainly sufficient in purer Times of Christianity, and esteem'd so by the Ancient *Fathers*, who frequently in their Works relate, how the Christians, in their Times, us'd to flock to the Monuments of the Martyrs, there to Honor God in his *Saints*, and to seek Redress for their Necessities. S. *Augustin* assures us this, speaking of the Relics of St. *Stephen*, (*Serm.* 99. *de Divers.*) *A little Dust*, says he, *has call'd together so great a Multitude; the Ashes lie hid, but the Benefits are manifest. Think a little, Christians, how great things God has reserv'd for us in the State of Bliss, who makes the Dust of those that are dead, so highly beneficial to us.* *Theodoret* tells us at large, (*Lib. de Cur. Grac. affect. Ser.* 8.) how often the Faithful us'd to assemble in the Temples of the Martyrs, there to Sing Praises to the God of Martyrs, and that by their Intercession they had the grant of their Petitions. And then do's not St. *Chrysostom* give an Account in his Homily of St. *Pelagia*, Virgin and Martyr, how this one deceas'd Virgin every Year drew together the whole City, such an in-

finit number of People, and that this Solemnity was never omitted upon any account whatſoever? The Learned Author of *Jovian* (*p.*128.) likewiſe relates out of *Sozomenus*, how *Gallus Cæſar* built an Oratory at *Antioch*, wherein he placed the Body of *Babylas* the Martyr; upon which the Chriſtians left the Town to go and Worſhip there, the Temple of *Apollo* ſoon grew unfrequented, and the *Oracle* of *Daphne* became dumb.

But the *Fathers* yet go farther, and do not only relate the Matter of Fact, but even invite and exhort their Flock to uphold this ſo Godly a Practice: St. *Baſil* (*Epiſt.* 291. *ad Pon. Epiſc.*) ſpeaking of *Eutychius* and *Damas* Martyrs, tells the Biſhops of *Pontus*, that not only his City, but likewiſe the whole Country round about, Celebrates the Memory of theſe Martyrs, that the Church reminds them of it by him, and exhorts them to renew their ancient Cuſtom of coming to viſit him. St. *Chryſoſtom* in his Homily upon St. *Bernice*, *Proſdoce*, &c. ſays thus: *Let us viſit them not only on this Day of their Feſtival, but alſo on other Days; let us Pray to them, and heartily beſeech them to be our Patroneſſes: for the Confidence they had with God, when as yet alive, they continue to have now being dead; nay, 'tis much greater now.* And if upon the ſame Grounds and Motives, Chriſtians ſhould at this time viſit theſe Holy Places, and there offer themſelves and their Prayers to God, need there be any Apology to vindicate the Practice? 'Tis difficult to imagin, that what was ſo approv'd and recommended for a Chriſtian Performance in thoſe Primitive Times, ſhould now be no better than a Scandal.

But however, ſuppoſing God did not ſhew his more *ſpecial* Preſence at theſe Places than at others, that he heard the Prayers of the Faithful *alike* in *all Places*; yet are not there wanting very Conſiderable Motives to invite Chriſtians to viſit the *Monuments* of the *Martyrs*: theſe being moſt certainly Privileg'd above all other Oratories or Churches, for the increaſing Devotion in the Faithful, for the ſtrengthning their Faith, eſtabliſhing their Hope, enlarging their Charity, and encouraging them to the Exerciſe of all Vertues, and to the choice of Torments and Death it ſelf, rather than to ſin againſt Heaven. 'Tis very allowable even amongſt the moſt *ſqueamiſh* of Chriſtians, to paſs by their own *Pariſh-Church*, and go to another at a diſtance, where they think they ſhall be more edifi'd: and why not thus in our Caſe? 'Tis certain, *Places* ſpeak to the Faithful, as well as *Men*; and none move ſo effectually as thoſe where the *Bodies* of Martyrs lie. Their broken

broken *Bones* aud *Relics* are a moſt powerful Leſſon to a Chriſtian Soul. Theſe touch to the quick, and make the Beholders aſham'd and confounded at their own Weakneſs and Neglect, when they ſee what *Theſe* have ſuffer'd, rather than offend. Their *Wounds*, and the conſideration of their *Tortures* born for Chriſt's ſake, move above the power of *Words*, and are a moſt ſevere Reprehenſion to thoſe, who repine at every Trouble; who cannot ſerve God, but when they are honor'd, and under every little Affliction are ready to curſe God and die. Can any thing ſo forcibly improve in us the true Love of God, as their Example? Can we be afraid of any thing, when we contemplate their Courage? Can we think it too much to forſake our Pleaſures, in ſubmiſſion to God's Commands? when we behold thoſe, who rather than tranſgreſs, thought not much to lay down their Lives? And if a Soul receives theſe Benefits from the Viſiting and Praying at the *Tombs* of *Martyrs* and *Saints*, what influence will not thoſe Holy Places of our *Redeemer's Birth*, his *Death*, *Paſſion*, *Reſurrection* and *Aſcenſion*, have upon a Chriſtian Soul? St. *Jerom* and *Melania*, with the reſt of the Holy Women, can give ſome account of this. And moſt particularly that Devout Pilgrim mention'd by St. *Francis Sales* (*Love of God*, *l.* 7. *c.* 12.) who having viſited all theſe in order, with great Devotion and Humility, in contemplation of the Myſteries of our Redemption, and receiv'd Impreſſions in his Soul, according to the Exigency of each Paſſage; at length upon Mount *Olivet*, his Heart being diſſolv'd in Tears of *Grief* and *Love*, thus addreſs'd himſelf to Heaven; *O Jeſus, my ſweet Jeſus, I have now no farther to follow thee on Earth, grant to my poor Heart, that it may follow thee to Heaven*; And in theſe fervent Words breath'd out his Soul to his Redeemer. And now if *theſe Places* are ſo highly Privileg'd above others, for the advantage of Souls, and the improvement of all Chriſtian Vertues in them, is it not rather a *Commendation* than a *Scandal* to viſit them? Is it not becoming a Chriſtian to ſeek all *Means* for his Salvation, tho' it be with *Trouble*, *Pains*, and *Self-denials*.

'Tis no ſurpriſing thing, to ſee Men expoſe themſelves to the dangers of Winds and Seas, to ſuffer Hunger and Cold in their tedious and difficult Travels, to truſt their Lives to ravenous Beaſts, and to the Civility of Infidels, Barbarians and Cannibals; and this only for ſatisfying their *Curioſity*, or at the beſt, for the improving their *Temporal Eſtate*. And why may not this be done for the *Honor of God*, and increaſe of Devotion? Is it not as commendable in a Chriſtian, to take

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as much pains for the Love of God and the Good of his Soul, as for any Worldly Interest? Or may he do as much as he lists, for the raising his Family; and be under restraint as to the gaining Salvation? Nothing, it seems, then can be *too much*, so it be done for this World; here's no need of Intimation or *express Command* from Heaven, but do all you can think on, and all you are able. But if you turn Heavenwards, and begin to act for your Soul and for God, then have a care, forsooth, of *over-doing*; if you move a Step beyond *Command*, you are certainly Superstitious, and run into idle and unnecessary Fopperies. And is not this the ready way of setting the *World* above *God*, and the *Body* above the *Soul*? For his part, he must needs confess, it seems so to him; and therefore in opposition to this Principle, he is counsell'd to do all whatsoever in *Prudence* he finds to contribute to the Honor of God, or for the Good of his Soul, without fear of *over-doing*; and to approve of *Pilgrimages* on this very account, tho' not of the *Abuses*, some scandalously commit under that Pretence. No, *these* he heartily detests, as abominable in the sight of Heaven; as he do's likewise all others, where *Sacred* things are perverted by corrupt Minds from their proper Object, to the serving private Interest or Ambition, or the more plausibly carrying on other wicked Designs. For the *Holy Practices* are of his *Church*, but the *Abuses* of them are of *Wicked Men*: And therefore the Obligation he has of rejecting *these*, is equal with that, whereby he's bound to accept the *former*.

Here is a full Account of the Motives and Reasons why Catholics go in *Pilgrimage* to *Holy Places*. Now others may go on, and tell their credulous Admirers, that 'tis to *Pray to Images*; they may cry out with *Protestant Naaman*, *Are not* Abna *and* Pharphar *Rivers of* Damascus, *better than all the Waters of* Israel? They may urge that misplac'd Principle, *Who hath requir'd this at your hands?* But all these Suggestions are but vain and idle, while by these they endeavor to discredit a *Practice*, which was esteem'd *Commendable* and *Christian*, above a Thousand years before the *Protesting Doctrin* had a Name in the World. *Chemnitius* and the *Centuriists* (*Gent. 4. Col. 457. Exam. p. 4. p. 10.*) confess this to have been a Custom amongst the Faithful even in the Time of *Constantine* the Great, and that his own Mother *Helena* went in Pilgrimage to the Holy Land: at which time *Protestants* (*Calvin*, *Fulk*) own the Church to have been *Pure*, and *not yet Corrupted*. How then can some pretend so zealously to *Reform* according to the Rule and Practice of the *Primitive Church*; and yet with the same Breath

condemn

condemn *such Devotions*, own'd by themselves to have been the Practice of that same Church, according to which they say they have Reform'd? This seems not well to hang together; but 'tis well enough for the outing of *Popery*: What the *Papists* do must not be *Christian*, tho' commanded by the *Apostles* themselves.

CAAP. XIII.

Of Implicit Faith.

Misrepresented.

AS soon as he's within the Pale of his Church, he has a *Blind* thrown over his Face, and his Hands ty'd up. And instead of following the Command of *Trying all things, and hold fast the best*; and giving to God a *Reasonable Service*, he's oblig'd to an *Implicit Faith*, and a *Blind Obedience*, of receiving all in the Lump: And whatsoever Articles of Faith he's taught, yet the *Collier's Creed* is what he's to stand by, of *Believing as the Church Believes*. So that through the Whole, he's led by the Nose; and all is but groping in the *Dark*: And that *Light*, which was ordain'd by *Christ*, to direct his Followers through all the *Mysteries of Faith*, as

Represented.

NONE can be admitted within the Pale of his Church, without making a Profession of their Faith, and *explicitly* believing, That there is only One God, and he a Just Rewarder of the Good, and Punisher of Wicked Men; not only in this Life, but more especially in the World to come. They are likewise *explicitly* to know and believe the Mysteries of the most Holy *Trinity*, and the *Incarnation*; as also all that is contain'd in the *Apostles Creed*; in the *Our Father*, in the *Ten Commandments*, and what belongs to the *Sacraments*; and whatsoever according to the particular Exigency of every Person, is by the Law of God, requisit for their Salvation. This all *Converts* that, at the Age of Discretion, are receiv'd into the Communion of his Church, are oblig'd *explicitly* to *know* and *believe*: and this all Parents or Godfathers and Godmothers

the *Pillar of Fire* to the *Israelites*; is hid from him, and turn'd into a Pillar of Darkness and Confusion.

thers are bound to teach their Children, baptiz'd in the said Communion, as soon as their Years make them capable of receiving it. Besides this *Explicit Faith* of these *Mysteries*, every Member of his Church, at the Age of Discretion, has an Obligation of giving his Assent to that General Proposition, which affirms, that, *All that which has been taught by Christ, and reveal'd to his Church, is certainly and infallibly true.* Which whosoever should deny, would neither be of the number of the Faithful nor a Christian. And this is the so famous *Colliers Creed*, and the whole Substance of *Implicit Faith* requir'd by the Church of *Rome*: which She chiefly recommends as necessary for such Persons, who either for want of *Time* or *Capacity* cannot be instructed in every Point in particular, and so not in a Condition of giving *explicit* Assent to them. But as for her preferring this *Implicit Faith* before *Explicit*, or blinding her Converts, and hindring them from looking into every Article of her Faith, and *expresly* receiving them; but obliging them to take all in the Lump, is nothing but a Calumny and Slander. She teaches and practices the contrary; and whosoever will but examin the Catechism *ad Parochos*, lately Printed in English, and see there, what Charge is given by the *Council* of *Trent* to all Curats and Parish-Priests, for the instructing their Flock in every Article of their Faith, and in every Christian Duty. Whoever will but peruse the great numbers of other Catechisms and Doctrinal Books, in which the whole Faith of the Church is expresly and explicitly propounded, with Proofs from *Scripture*, *Reason*, and Tradition of *Fathers*, can never, without defiance to his own Conscience, to Modesty and Truth, maintain, that the Church of *Rome* keeps her Members from the explicit knowledge of their Faith, or binds them to an *implicit* Belief. No, 'tis certain she takes as much care for the preventing this, as is possible; and no-where requires it, but where as many as understand the truth of what she do's, will subscribe and approve it. 'Tis certain there's no good Christian that has read the Holy Gospels, and *explicitly* believes all that is in *particular* and *expresly* recorded in them, concerning what *Christ* has said and done; but has likewise an *implicit faith* for all the *Other things which Jesus did, the which if they should be written every one*, as St. *John* supposes, (Chap. 21. 25.) *even the World it self could not contain the Books that should be written*: being in a readiness of believing them also *expresly*

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and in particular like the rest, in case he could find Means of arriving to the *explicit* knowledge of them. And is it not as certain, that as many as have an *explicit belief* of all they find *written* in Holy *Scripture* by St. *John* and St. *Paul*, would have the *same* Belief of what the *Later* taught the *Thessalonians* by *word*, (2 *Thes.* 2. 15.); and the *Former* spake to the Faithful *Face to Face*, (3 *John* last *Verse*), not being willing then to write unto them; tho' in present Circumstances they have no more than an *implicit belief* of them, and in *general*? Why this then is all the Crime of the Church of *Rome* in this Point. She commands, that all in her Communion be taught to understand the whole Christian Doctrin, touching Faith and a good Life; and for this end provides them both of *Men* and *Books*, that so they may have an *Explicit Belief* of all the Mysteries of their Faith. But if any of these her Members are any ways unqualifi'd, either through want of time, (as being only receiv'd in on their Death-bed) or for want of Memory, or Judgment, or through any other Defect or Accident whatsoever, for the receiving this Instruction; they are in such case particularly inform'd of the *Trinity*, *Incarnation*, and such other Points as are absolutely necessary to Salvation, and oblig'd to give an explicit assent to them; and all other Articles of the Catholic Faith they are taught to submit to and believe in *general* or with an *implicit belief*; and to be in a readiness of *explicitly* receiving them, whensoever, through God's Grace, they shall be in a capacity of doing it. And this Method, no doubt, is observ'd by as many as pretend to the Name of *Christian*, whether Learned or Unlearned: they all having an *explicit belief* of as much of *Christ*'s Doctrin as they *explicitly* know; and whatsoever they cannot reach to, they embrace with an *implicit belief*; always acknowledging that to be the *Doctrin of Heaven*, which was taught by *Christ*, whether they understand it or no. Let therefore the Greatest and most Presuming *Doctor* whatsoever, do his best, yet as long as he remains on this side the Region of Bliss, he shall not be able, by all his Learning and Study, to clear himself from this *Implicit Belief*; but having reflected upon his Obligation of believing *All* to be True that was Preach'd by *Christ*, and Inspir'd by the Holy Ghost into his Apostles, he'll still be under a necessity of adding an *Et cætera* to the end of his *Creed*.

CHAP. XIV.

Of the suppos'd Fall of some Popes, *viz.* Marcellinus *and* Liberius, *into Idolatry and Heresie; and of the Council of* Ariminum.

Misrepresented.

THE *Papist* as *Misrepresented* relies upon the Authority of a *Church*, which challenging a right to *Infallibility*, has betray'd the vanity of this Pretence, by running into the grossest of *Errors*; and made void all her Title to Truth, whilst her *Popes* and *Councils* (the Two great Supports of her Security) have shew'd their Weakness, by falling into the Sink of *Heresie* and *Idolatry*. Is it not enough to convince any unprejudic'd Man, that the *Succession of Chief Pastors*, as they pretend, is but a Noisy Claim, whilst we find even in the Primitive Times a *Marcellinus* offering Incense to *Idols*; a *Liberius* yielding to the Importunities of a Prince, and Subscribing to the Condemnation of *Truth* and of *Inno-*

Represented.

THE *Papist Represented* relies upon the Authority of the *Church*, which being directed by the Assistance of the *Holy Spirit*, according to *Christ's Promise*, shall be taught and instructed in all Truth to the end of the World: So that the *Infallibility* he so much depends on, is not the *Infallibility* of *Man*, but of the *Spirit of God*, assisting those, who by the Holy Ghost are set over the Flock, as *Overseers to feed the Church of God* (*Acts* 20. 21.) As therefore the *Israelites*, without danger of being misled, did with Security and Confidence hear and believe *Moses* and the *Prophets*; and as in the *New Law*, the People, with the like *Safety* did follow and submit to the *Doctrin* and *Determination* of the *Apostles*. Not because *Moses*, the *Prophets* or the *Apostles*, were more than *Men*; but because the Spirit of God did in a particular manner influence these Persons, and render them who were *Fallible* in *themselves*, *Infallible* in their *Direction*, to the verifying

cence? And for their *Councils*, what more evident, than that their General Council of *Ariminum*, (not to mention any more modern) consisting of above Four hundred Bishops, did most treacherously submit to the *Arians*, and consent to their abominable Blasphemies, insomuch, that the whole World, as St. *Jerom* says, was amaz'd to see it self become *Arian*. And yet notwithstanding these Failings of *Popes*, this Weakness and Error of the Fathers at *Ariminum*, amongst which were the *Pope's Legats*; yet the *Papists* have the confidence to build their Security upon these Foundations, and to recommend their Church and Faith, because Transmitted down and Guarded by a Succession of such Infallible Guides as These.

rifying of that Promise of our Saviour, *He that hears you, hears me, and he that despises you, despises me*, (*Luc.* 10. 16.) So he believes, that by the Assistance of the same Holy Spirit, the *Church* of God is led into all Truth, even at this day, and shall be so to the end of the World, because God, who is Infallible, has said it, and promis'd this Divine Assistance to the end of the World: *Lo, I am with you alway, even unto the end of the World.* (Mat. 28. 20.) *He shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth*, (Joh. 14. 16.) And 'tis the *Infallibility* of this Holy Spirit he trusts to with so much confidence; which according to *Christ's* Promise, will have a care of the Church, and preserve it from all Error, even unto the end of the World.

The Faith therefore as deliver'd down by this Church, under the Care of so many Holy and Learned *Prelates*, with the Superintendency of *Chief Pastors* descending from St. *Peter* in a Visible and Uninterrupted Succession, and with the Assistance of *General Councils*, he receives without difficulty or scruple, as the Doctrin of *Christ* and his Apostles, and as the Dictates of the Holy Ghost. And tho' some of these *Prelates* and *Chief Pastors* have by human Frailty fall'n from that Purity of Life as became their Province, into Weakness and Error in Fact; yet these their Failings have not injur'd the *Faith* of the *Church*, nor diminish'd at all the *Infallible* Direction of that *Holy Mover*, which tho' it guides the *Church* into all *Truth*, according to Promise, yet nowhere engages to preserve her *Pastors* from *Sin* or *Personal Defects*.

And thus it was in *Moses*, who having the Divine Assistance in the Promulgation of the Law, in the appointment of *Holy Rites*, and prescribing the Worship of the Lord of Hosts, so as to ground an *Infallible* Assent in his Followers, that they might *believe him for ever*, (Exod. 19. 9.) Yet notwithstanding this Assistance, we do not find but that he had his *Personal Failings* still, in murmuring against the Lord, and provoking him to Anger, for which he was punish'd with the Exclusion from the Land of Promise. Thus too it was with the *Apostles*, who by the Guidance of the Holy Ghost deliver'd the Faith of *Christ*, and Govern'd the Church in all *Truth*, and yet at the same time their *Dissentions* and *Misunderstandings*, such as stand recorded in the *Acts*, are evident Proof, that however in their *Doctrin* they were *Infallible*, yet that in their *Lives* and *Practice* they were not *Impeccable*. The *Personal Failings* therefore of *Pastors*, their *Weakness* or *Error in Fact*, do's not at all evince, but that the Spirit of God directs them in Matters relating to their Charge, and the *Faith* of the *Church*, tho' he permits them to fall otherwise as *Men*: As it did in *Moses* and the *Apostles*. And in this Consideration the Instances mention'd of *Marcellinus* and *Liberius* are no weakning to his Cause.

And this he apprehends, was the Sense of Antiquity, which never separated from the Church them in being, nor question'd the Faith then deliver'd, notwithstanding the Instances now mention'd. For 'tis very remarkable, that the suppos'd Failings of these *Two Popes*, as likewise that charg'd upon the Council of *Ariminum*, happen'd some Years before St. *Augustin* and *Optatus Milevitanus*; and yet these Two Eminent Fathers prov'd the Truth of the Religion they profess'd, in opposition to the Heretics of their Times, by appealing to the Succession of Bishops in the See of *Rome*, and reciting the List of the said Bishops, they begin from *Peter*, and bring it down to the *Pope* then alive, both of them expressly naming *Marcellinus* and *Liberius*, and are so far from making any Reflections upon *their* Score; that *Optatus* concluding his List tells his Adversaries, They had *done Sacrilegiously in setting themselves in defiance against that Chair of* Peter (*lib. 2. adv. Parm.*) And St. *Augustin* directly answering this *Protestant* Objection, says, That *if any Faithless Brother had crept into this Order of Bishops, which beginning with* Peter, *comes down to* Anastasius, *who now sits in that Chair, yet would not this prejudice the Church.* (*Epist. ad Generos.*). So that it seems *Optatus* and St. *Augustin* thought the *Authority*, the *Faith*, the *Succession* of Bishops in that *Church*, not at all to be defeated, or

even

even prejudic'd, notwithstandieg all the Failings of these Prelates; but that their Order of Succession in that Chair, was Argument efficacious enough to confound all the *Heretics* of their Times. And if this pass'd as good with these Eminent Lights of the Primitive Church, methinks 'tis unreasonable at this Time for any to quarrel upon this score.

The like Consideration holds good in the Council of *Ariminum*; for this too was held before St. *Austin*'s Time: and if all that happen'd to the Fathers of that Assembly, was not enough with this holy Bishop and his Co-temporaries, to undervalue the Authority of *General Councils*, 'tis not just it should have that Effect upon any of this Age. And how far the Primitive Church was from rejecting General Councils and their Authority upon this account, is evident from their assembling so many Synods, and standing to their Decrees and Decisions, even after that Business of *Ariminum*; Three of those Four, which are admitted here in *England*, being held after that Time.

What has been said here in relation to *Marcellinus* and *Liberius*, is in supposal of their Fall. Which Eminent Historians however will not allow of, rejecting all that concerns the Former, as a Fiction, and asserting the Subscription of *Liberius* to have been only to the Condemnation of *Athanasius*, but not to any *Heretical Positions* of the *Arians*. And however this was a Weakness in complying with the Malice of the *Arians*; yet 'twas no falling into *Heresie*, and in this case it stands not in need of any farther Apology. But because the Business of *Ariminum* is urg'd with much heat by some, I'll here insert an Account of the Matter of Fact out of the best Historans.

CHAP. XV.

A short Account of the Council of Ariminum.

THE *Arians*, who had been almost crush'd by the Zeal of *Constantine* the Great, and the Decrees of the Council of *Nice*, began afresh to raise their Heads after the Death of that Pious Prince; and were very industrious to insinuate themselves into the Court and Favor of his Son *Constantius*. This Prince was very Pious, but of an unsteddy Temper, and wanting much of the Spirit of Discretion, was consequently

quently well dispos'd to be an Admirer of those, who could make the fairest shew of Devotion, and appear most zealous for Truth. This the *Arian* Party soon discover'd, and resolv'd upon making him a Prey. The Empress being a profess'd *Arian*, and the most subtle Woman of her Time, favor'd their Design; often recommending them to *Constantius*, extolling them for their Zeal and Piety, and as the only Pillars of the Orthodox Christianity and the Gospel. By which means they gain'd such Reputation with the Emperor, that their frequent access was not only render'd easie, but even welcom to him. The *Arians* catch'd at this Opportunity, and pick'd out such Men as were fittest to personate that Character the Empress had given of them; which they did so fully, that within a short time, none were so acceptable to the Prince as they: And this he manifested to the World with a most convincing, tho' fatal Argument to Christianity: For before the First Year of his Reign was ended, he disown'd the Orthodox Party, and declar'd himself an *Arian*. Such as follow'd the Court, and had no other Business but Preferment, soon follow'd the Example of their Prince; many of the Clergy likewise and Bishops finding their Religion to be a Disadvantage, made choice of that which would most certainly secure them in their Emperor's Favor; so that within a few Years the Eastern Court and Church was not only infected, but almost possess'd by *Arianism*. This change, even beyond expectation, was highly advantageous to the *Arians*; but to complete their Satisfaction there was yet one thing wanting, and that was to have their Doctrin and Principles confirm'd in some *General Council*; for without this they knew they could have no Security of their Prince, who being Piously inclin'd, and not willing to hazard his Salvation, might in time be expos'd to Scruples, and begin to suspect their Religion to be a Cheat, which he did not see approv'd and own'd by a *General Assembly* of the Church. This therefore was the next Business of the *Arians*; and to do this effectually, there was necessity of strengthning their Party among the Pastors and Prelates. For this purpose as many of the Bishops as in this time had shewn themselves disaffected to, or had oppos'd their Interest, they concluded were to be remov'd. Forthwith many Calumnies were rais'd against them, and their Reputation blacken'd with a thousand malicious Scandals and Forgeries, and so many positive Witnesses appear'd in confirmation of these Reports, and of many other Villanies and Designs both against God and their Emperor, that after a little working of these impo-

stures

ſtures upon a credulous Prince, 'twas not hard to perſuade him to their removal, which was accordingly done to ſeveral of the Biſhops and their Favorers; and others of the *Arians* put in their Places. By this means their numbers being increas'd, Several Synods were call'd, at *Conſtantinople*, at *Antioch*, at *Sardis*, at *Sirmium*; but ſtill by their Diviſions and Schiſms amongſt themſelves, and the vigorous oppoſition of many Orthodox Prelates, the *Arians* were ſo far from compaſſing their Deſigns, that inſtead of propagating and confirming *Arianiſm*, the whole Church and State was fill'd with nothing but Tumults and Diſorders. 'Tis true, in ſome of their pack'd Aſſemblies the Profeſſion of Faith came out wholly *Arian*; and in others many eminent Prelates, as *Oſius* and others, were found to Subſcribe to their Doctrin; but all this was manag'd with ſo many apparent Frauds, with ſo much Force and Treachery, that if we conſider their ſubtil Intrigues, their preſſing Arguments of Hunger and Cold, of Baniſhment and Torments, we ſhall find their *Councils* to have been nothing but Cabals of State, and that the reaſon of Subſcribing in thoſe Great Men, was rather Violence than Conſent. This they evidenc'd themſelves, by renouncing their Communion at their firſt Liberty; and the Church of God ſufficiently expos'd to the World theſe wicked and unchriſtian Proceedings and Deſigns of the *Arians*, by condemning their Doctrin, and laying open their Diſſimulations and Impoſtures. Now theſe Encounters of the *Orthodox* and *Arian* Biſhops in their ſeveral Councils, their hot Conteſts in their Diſcourſes and Writings, could not be conceal'd from the Emperor, who was Perſonally concern'd in ſome of them, and tho' he on all occaſions headed and aſſiſted his admir'd *Arians*, yet he deeply reſented the Diſorders occaſion'd in the Church, the great Animoſities and Diviſions, which ſeem'd quite to have effac'd her Beauty, and almoſt broke her in pieces. To apply a Remedy therefore to theſe growing Controverſies, he order'd a General Council to be aſſembled; appointing *Seleucia* in *Iſauria* the Place of meeting for the *Eaſtern* Biſhops, and *Ariminum* in *Æmilia* for the *Weſtern*.

In the Year 359. Summons having been ſent throughout the *Weſt*, there came together to *Ariminum* above Four hundred Biſhops; of which number about Eighty of them were profeſs'd *Arians*; the reſt were all *Orthodox* Prelates. Among theſe the moſt eminent were *Vincentius* Biſhop of *Capua*, and *Legat* from Pope *Liberius*, *Reſtitutus* Biſhop of *Carthage*, St. *Phabadius Agineníis*, and St. *Servatius Tungreníis*. *Sozom. l.* 4. *c.* 16. *Sulp. Sev.*

Tungrenſis. The chief of the *Arians* were *Urſacius*, *Valens*, *Auxentius*, *Germinius*, *Demophilus*, *Caius*. At the firſt opening of the Council, the Letters of the Emperor were read, wherein he gave Direction, that their firſt and chief Buſineſs ſhould be, to Settle and Compoſe Matters of Faith, and that they ſhould take no cogniſance of any Cauſe belonging to the *Eaſtern* Biſhops. *Conſtantius* at the ſame time had given private Inſtructions to *Taurus* his Lieutenant of *Ariminum*, not to permit any of the Biſhops to retire, till by general Conſent they had all Subſcribed to the ſame Profeſſion of Faith. The Emperor's Letter being read, *Urſacius* and *Valens* produc'd a *Profeſſion* of Faith form'd about Seven Years before in a pety Meeting of ſome *Arian* Biſhops at *Sirmium*, requiring that all other Forms ſhould be aboliſh'd, made at what time ſoever, and this only be approv'd and eſtabliſh'd by all. In this *Profeſſion* there was no mention of the *Son* being of the ſame *Subſtance* and *Conſubſtantial* with the *Father*; but only that he was *in all things like the Father*: the Words *Subſtance* and *Conſubſtantial* being thrown out, becauſe, as they ſaid, they were never heard of before the Council of *Nice*, and no-where to be found in *Scripture*. This Propoſal was wholly diſlik'd by the Orthodox Fathers; not that this *Profeſſion* of *Sirmium* did contain any expreſs Hereſie, as *Epiphanius* and St. *Jerom* note; but becauſe it ſeem'd to undermine the Authority of the great *Nicene Council*, and to open a way to *Arianiſm*, by leaving out thoſe important *Words*, which by that Reverend *Aſſembly* had been rais'd, as a ſecure Fence againſt the Invaſions of that *Hereſie*, and all its treacherous Frauds. The Fathers therefore ſuſpecting, that this Propoſal was not ſincere, but intended in favor of the *Arians*, immediately deſir'd, that inſtead of Subſcribing to this Profeſſion, *Anathema* ſhould be pronounc'd againſt all open and declar'd Hereſies, and that *Arianiſm* ſhould be condemn'd with the reſt. Upon which *Valens* and *Urſacius* ſoon betray'd themſelves, for with all their Followers openly and obſtinately refuſing to ſet their Hands to any ſuch Condemnation, they diſcover'd that their Deſign was not to eſtabliſh a Peace amongſt the Profeſſors of Chriſtianity, and to heal up its Diviſions, but only to overthrow the *Nicene Faith*. Upon which the Fathers by common Conſent make a Decree, wherein they approve the Declarations and Profeſſions of the Council of *Nice*, and pronounce *Urſacius*, *Valens*, *Germinius*, *Auxentius*, *Caius*, *Demophilus* to be Heretics. This being done, Twenty Biſhops are forthwith diſpatch'd with Letters of the Synod to the Emperor, wherein they firſt give him account, as St. *Atha-*

St. *Athanaſius* has it, (*Lib. de Syn.*) that the *Council* had reſolv'd to adhere to the *Nicene Faith*, as it had been declar'd in the Preſence of his moſt Illuſtrious and Pious Father *Conſtantine*, which had confounded the *Arian* and all other Hereſies, to which nothing could be added without Raſhneſs, and nothing taken from it without Danger. Secondly, they inform him, that *Urſacius* and *Valens* with their Adherents, were Excommunicated. Thirdly, they beſeech him to give favorable Audience to theſe Legats of the Synod. And finally they entreat him, that now the Buſineſs of the Council being concluded, they miht have leave to return home, leſt the Flock, being deſtitute of their Paſtors, might ſuffer in their abſence.

The Legats depart with this Letter; but arriving at the Court, they find *Urſacius* and *Valens* had been already there before them ſome days, and had ſo prepoſſeſs'd the Mind of the Emperor, by miſrepreſenting the *Council* and all its Proceedings, that he refus'd to admit the Biſhops to his Preſence. And after he had detain'd them there a long time in expectation, without their effecting any thing, at length he writes back to the *Fathers* at *Ariminum* by another way; giving them account, that being engag'd in an Expedition againſt the Barbarians, he had not as yet given Audience to their Legats; but that he had order'd them to expect him in his Return at *Adrianople*; where, having compos'd the Affairs of the Empire, he ſhould have leiſure to hear and conſider what they had to ſay to him. All this, as *Theodoret* affirms, was done by the Advice and Counſel of the *Arian* Biſhops, imagining that the Orthodox Prelats at *Ariminum*, being wearied out with theſe Delays, and ſolicitous of returning to their Flock, would at length be compell'd to the Repealing thoſe Decrees, they had made againſt them and their Hereſie. The *Fathers* having receiv'd theſe Letters of the Emperor, ſoon diſcover'd the Deſign, and that this was a Snare prepar'd for them by the *Arians*; they write therefore back to *Conſtantius*, aſſuring him of their Reſolution to maintain the *Nicene Faith*, and that they would revoke nothing of what had been Decreed; withall Soliciting him again for Leave to depart from *Ariminum*. This was ſome Diſappointment to the *Arians*. But they left not the Emperor, till they had fill'd him with ſo great Indignation, what by this Anſwer, what by other Devices, againſt the Synod, that he gave ſtrict Command, that ſeveral of the Biſhops ſhould be ſeparated from the reſt at *Ariminum*, and

Socr. lib. 2. cap. 29.

Theod. l. 2.

and by force carry'd to *Nice*, a City in *Thrace*, to be break their strength by dividing them. *Theod. cap.* 21.

Several of the Prelates being thus by violence brought to *Nice*, they were met there by Men of the *Arian* Party, who so far prevail'd upon some of them by Threats, upon others by fair Pretences of their not designing to decline in the least from the *Nicene Creed*, but only to lay aside the Words *Substance* and *Consubstantial*, which had prov'd so great a Stumbling-block to the weaker Christians; that in a short time they perswaded them all to Subscribe to a *Profession* of Faith, wherein the *Son* of God is declar'd to be *like* the Father, without any mention of his being of the same *Substance* or *Consubstantial* with him. They had no sooner Subscrib'd to it, but 'twas forthwith carry'd to the Emperor, who now sending for the *Bishops*, after they had been detain'd several Months in an idle expectation, shews them this *Profession* drawn up at *Nice*, Sign'd with the Hands of so many of their own Bishops, and by the same Arguments of *Force* and *Fraud*, compell'd them all to set their Hands to it, then to Communicate with the *Arian* Bishops, and to take off the Excommunication pronounc'd against *Valens* and *Ursatius*, with their Fellows at *Ariminum*.

Theod. l. 2. c. 21. Socr. lib. 2. Sozom. l. 4. c. 18. Hil. Frag. Sul. Sever. Hist. Sac.

After they had done this, they had now leave to return to *Ariminum*: where being come, they had but an ill Welcom from the Fathers, who refus'd them Communion, for their presuming to Subscribe to a new Form of Faith, without the Advice, Consent or Commission of the Council. They pleaded indeed, that nothing of this had been done by them voluntarily, but that *Violence* had been us'd on them by the Emperor, and that they were compell'd to't by *Force*. At this time appear unexpectedly *Ursacius*, *Valens*, and others of the *Arian* Party at *Ariminum*; not now with Obstinacy and Malice in their looks, but full of Sweetness and Submission, and all such Behavior as was fitted to recommend them to the *Fathers*. They express a great deal of Zeal and Solicitude for the Good of Christendom, and Peace of the Church, in order to which, they say, this *Profession* lately form'd at *Nice* in *Thrace*, containing nothing but sound and Catholic Doctrin, was chiefly intended, that the Eastern Bishops had all approv'd it; and if it were but accepted by most of the West, they doubted not but

all

all Differences would be at an end, and the Church of God be bless'd with a happy Union of all Believers in one Faith: withall adding, that in case this *Profession* of *Nice* was judg'd by the Fathers any ways defective, or not to declare the Catholic Faith so entirely and fully as it ought; let them make what Additions they should think fit, and they would all Subscribe to it. This new Face in the *Arians*, and their fair Proposal was very acceptable to the *Orthodox Fathers*, who being now tir'd out with a Seven-months stay at *Ariminum*, and as long a Banishment from their *Sees*, were glad to see things tend towards an Agreement. They forthwith therefore apply themselves to the Examining this *Profession* of *Nice*, and add whatsoever they could think proper for the condemning all erroneous Doctrin, and establishing the Catholic Faith, especially against all the Errors of the *Arians*. In a common Meeting therefore of the *Orthodox* and *Arian* Prelates, *Anathema* is pronounc'd against all the Blasphemies of *Arius*, and against all those which *Ursacius* and *Valens* with their Followers stood suspected. *Christ* is declar'd to be the Son of God, Eternal with his Father, Begotten before all Time; and all those *accursed*, who should say the Son of God to be a Creature like other Creatures, or that there was a Time when he had no Being. To these and several other Articles in opposition to the *Arian Creed*, was answer'd *Amen* by all present, and most solemnly by *Valens*; and the whole *Assembly* was fill'd with loud Acclamations of Joy and Satisfaction. Thus *Severus*; and likewise S. *Jerom* at large, who likewise says, That if any suspect the truth of this, let him examin the public Writings every where to be found, and the Archives of the Churches, and he will find it all attested; for that the memory of the thing is yet fresh; some are alive who were present at the Synod, and the *Arians* themselves cannot deny it. Thus he.

Lib. 2. Hist. Sac.

In Dial. ad Luciferian.

All the Prelates, both *Orthodox* and *Arian*, having Sign'd this *Profession*, the Council is dissolv'd, and they all return full of Comfort to their proper Dioceses, well satisf'd with the happy Conclusion, as they thought, of the Synod, so advantageous to Christianity. But this Joy was not long-liv'd; for as soon as *Ursacius*, *Valens*, and the rest of their dissembling Brethren, appear'd in public, they began to triumph every where with a strange Insolence, divulging it in all Places, that the whole *Council* of *Ariminum* had embrac'd their Doctrin, and Subscrib'd

scrib'd to the Belief of *Arius*; that the Words *Substance* and *Consubstantial* were quite abolish'd, and *Anathema* pronounc'd against the *Nicene Faith*. That they had no where deny'd the *Son* to be a *Creature*, but only declar'd, *He was not like other Creatures*; and that in this *Profession* all the Fathers had agreed with one Consent, and departed in Communion with them. This Boast of the *Arians* had no sooner taken air, but 'twas forthwith spread throughout the Christian World, to the Joy of all the Abetters of that Faction, and to the great Discomfort of as many as adher'd close to the Truth, who did not cease to be surpris'd with a strange amazement, to hear that a whole *Council* of the Church had been seduc'd, and fall'n into Heresie and Error. And at this time it was that the World groan'd, as St. *Jerom* says, and wonder'd to see it self become *Arian*. Under this Scandal this Council and Christianity lay for some time; till after a serious Examination into the Process, the whole Business was discover'd to be nothing but a Sham of the *Arians*; who cloking their Heresie under an Equivocation, boasted of the *Fathers* assenting to it, which they never thought of, no farther than was necessary for the condemning it. 'Tis certain in this *Profession* of *Ariminum*, the *Arian* Heresie was expressly condemn'd, the Belief of the Catholic Church touching the *Son of God* manifestly asserted, the *Nicene Faith* establish'd, and nothing of Heresie in it, besides a meer Cavil of the *Arians*. And if the *Fathers* of this Synod are not to be thought altogether blameless, for omitting the Words *Substance* and *Consubstantial*, by this means exposing themselves and the Catholic Faith to the fraudulent Equivotations of the *Arians*, and for which reason they have lay'd under most severe Censures of Antiquity; yet they cannot in Justice be charg'd with the Profession of *Arianism*, which they so expresly renounc'd in the Council; wherein tho' they yielded so far to those counterfeit Christians, as to lay by *Words*, upon consideration of a common Peace and happy Union in the Church; yet they took care, as S. *Jerom* says, to preserve the *Sense* entire. *Non erat rara Episcopis de vocabulo, cum sensus esset in rem.* And thus they discharg'd themselves from the guilt of Heresie, in this respect. And as to that *Clause* of the *Profession*, wherein the *Arians* boasted, the *Son* was not deny'd to be a *Creature*; the *Fathers* soon clear'd themselves, by publickly protesting against, and disowning all such meaning of the Words, calling God to witness and all that's Sacred, that they never

In Dial. adv. Luciferi.

thought

thought of any thing favoring *Arianism* by that Sentence, but understood it in the proper, genuin Sense, as it has relation to what go's before, where the Son of God is declar'd *Eternal, and Begotten of his Father before all Time*, and consequently meaning nothing more by those Words, than that he was *no Creature* at all: And for publick Satisfaction, that they were ready to Subscribe to the Condemnation of this *Arian Equivocation*, and all the rest of their blasphemous Errors. And by this means they purg'd *themselves* and the *Council* from that Scandal, which had been thrown on them by the industrious Malice of the *Arians*. They were soon after clear'd by a whole Synod at *Alexandria*, where the *Arian* Bishops were condemn'd, and the *Others* receiv'd into Communion, and restor'd to their Sees: not that they could be *Bishops*, as St. *Jerom* has it, who had fall'n into Heresie; bu because 'twas evident they had never been *Heretics*. This Sentence was afterwards approv'd by the *Western* Prelates; and so at length the Christian World was deliver'd from its Confusion, snatch'd out of the Jaws of Hell, and the Antichristian Artifices of the *Arians*. *Supra.*

This is the Sum of what pass'd in this Council, in which 'tis apparent, there was nothing Defin'd contrary to the Orthodox Faith; nor any such Miscarriage, as did any ways lessen the Authority of *General Councils*, to whose Decisions the Christian World even after this submitted; *Three* of the *Four*, which are receiv'd here in *England*, being held, as is said above, after This.

For the Conclusion of this small Tract, I can only wish, that there were more Peace in this Nation, and more Love betwixt all those who pretend to be Followers of *Christ*. I am sensible a great occasion of our Animosities, has been the ill effect of *Heat* and *Passion*, especially in those, whose chief Concern has been to make their Adversaries Odious. A zealous Prejudice has put too many upon making the worst of every thing, and exposing their Neighbors under foul Disguises. 'Tis for the reforming this Abuse I labor, 'tis this puts me upon *Representing*; that so in letting the World see at least What *We are*, some occasion of our Disturbances may be remov'd, and a right Understanding settled betwixt all those, who believe there's no Salvation, where there's no Charity.

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